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Catechism

OF THE

DEVOTION TO THE

Sacred Heart of Jesus.

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CATECHISM

OF THE

DEVOTION TO THE

SACRED HEART OF JESUS.

BY R. F. R. PIERIK, S. J.

FROM THE MESSENGER OF THE SACRED HEART.

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PREFACE.

THE little treatise of which the present is a translation, was published in Dutch, at *Bois-le-Duc*, by Fr. R. Pierick, S. J. Fifteen thousand copies were bought up in a few months by the Catholics of Holland. Fr. Broeckaert's French edition, from which our version is made, has been equally successful.

The Catechism unites clearness and brevity with theological exactness.

May the present edition meet with the same favor as the preceding, and assist to spread and promote ever more and more the knowledge of, and the devotion to, the Sacred Heart of Jesus.

15 May 59

CONTENTS.

PART FIRST.

The Nature of the Devotion to the Sacred Heart.

LESSON		PAGE
I.	General Notion of the Devotion . .	7
II.	The Object of the Devotion to the Sacred Heart	9
III.	The End of the Devotion to the Sacred Heart	14
IV.	Motives of this Devotion . . .	18
V.	The Emblems which surround the Heart of Jesus	25
VI.	The Privileges attached to the Devotion to the Sacred Heart of Jesus . .	29

PART SECOND.

Origin and Propagation of the Devotion to the Sacred Heart.

I. Various Epochs in the History of the Devotion — prefigured in the Old Law, realized on Calvary, and fully accomplished in our own time . . . 34

II. Devotion to the Heart of Jesus before the Revelation to Blessed Margaret Mary. 39

LESSON PAGE
III. Origin of the Universal Devotion to the Sacred Heart 44
IV. Propagation of the Devotion to the Sacred Heart 50

PART THIRD.

PRACTICES OF DEVOTION TO THE SACRED HEART.

I. On Devotional Practices in General . 58
II. Interior Practices of Devotion to the Sacred Heart 60
III. Special Exterior Practices of Devotion to the Sacred Heart 62
IV. Other Practices of Devotion to the Sacred Heart 67
V. Pictures of the Sacred Heart 70
VI. The Novena of the Sacred Heart . 73
VII. The Arch-confraternity of the Sacred Heart and the Apostleship of Prayer. 75
VIII. The Agonizing Heart of Jesus — Literature of the Devotion 80
IX. (and last.) — The Immaculate Heart of Mary 84

CATECHISM OF THE

DEVOTION TO

THE HEART OF JESUS.

PART FIRST.

The Nature of the Devotion to the Sacred Heart.

Lesson I. — *General Notion of the Devotion.*

Question 1. *What must be considered in order to understand the character and nature of a devotion?*

Answer. Three things: the object, end, and motives of the devotion, for on these its character and nature necessarily depend.

Q. 2. *From whom can we learn these three things?*

A. From the Church, which is *the pillar*

and the ground of truth, and from those who teach us in her name.

Q. 3. *Is there anything else that can enlighten us on this point?*

A. Yes, the very manner in which Jesus teaches His Church. Thus, for all that concerns the devotion to the Sacred Heart, it is to Jesus Himself that the Church sends us, for He it is that first taught it. In respect to this, therefore, we must dwell principally on our Lord's own words, His miracles and works.

Q. 4. *Can you, from the teaching of our blessed Lord, determine in general the nature of this devotion?*

A. We are thereby taught that the devotion to the Sacred Heart of Jesus is an act of religion, which has for its object the adorable Heart of Jesus Christ, inflamed with love for men, and saddened by their ingratitude — whose end and aim is to honor this Divine Heart by every testimony of veneration that love and gratitude can inspire, and above all to repair the outrages which it receives in the sacrament of its love.

Q. 5. *What are the chief points determined by this brief explanation of the devotion to the Sacred Heart?*

A. The *object* of the devotion is the Heart of Jesus, and its *end* is reparation for the offences committed against the love of Jesus. From the consideration of this object and this end are derived the *motives* of the devotion.

Q. 6. *What conclusion may we draw from all this?*

A. That in order to understand well all that relates to this holy devotion, it will be well to study seriously these three things — its object, its end, and its motives.

LESSON II. — *The Object of the Devotion to the Sacred Heart.*

Question 1. *What do you understand by the* object *of a devotion?*

Answer. That which it proposes to our veneration.

Q. 2. *Under what aspects may this object be viewed?*

A. Either in itself or in relation to other objects with which it is connected.

Q. 3. *What is the purport of this distinction?*

A. It serves to remind us that every feast and every devotion which regards the sacred humanity of Jesus, has a two-fold object: one visible and material, the other invisible and spiritual. Both of these are united, but this is peculiar to each: that the spiritual object communicates its own worth and merit to the material object, whilst it is the material object that lends its name to the particular devotion or feast in question.

Q. 4. *Can you illustrate this by example?*

A. The devotion to the five wounds has for its material and visible object the wounds in our Lord's body: but its invisible and spiritual object is the suffering which these wounds caused our Blessed Lord. Again, the devotion to the holy Cross has for its material object the Cross itself, and for its spiritual object Jesus crucified, working on the Cross the salvation of our souls. The merit of these de-

votions is drawn from their spiritual object, their name from their material object.

Q. 5. *But when there is question of any devotion such as that of the five wounds, the holy Cross, etc., would it not seem that the person of Jesus is the object of the devotion?*

A. This is true: and on this account spiritual writers are wont to distinguish the final object from the material and the spiritual object of a devotion. The final object leads us to the very person of Jesus, and it is in Him that the devotion finally rests.

Q. 6. *In the devotion to the Sacred Heart, what is the* material *object from which it derives its name?*

A. The holy and adorable heart of Jesus.

Q. 7. *Do you mean the material heart of flesh exclusively?*

A. By no means, though it is indeed our Lord's Heart of flesh that I have in view — that Heart, like to ours in everything except sin and the imperfections of nature. But it is here viewed as united with the divinity of Jesus Christ, and the other members of His Sacred Body.

Q. 8. *What is the* spiritual *object of the devotion to the Sacred Heart?*

A. The love of Jesus. It is this love, as has been said, that gives to the material object its worth and its transcendent merit, whilst the Heart has given its name to the devotion itself.

Q. 9. *What is the final object of this devotion?*

A. Jesus Himself, His Divine Person, whom I honor when I honor His Heart, and in whom every devotion must end as in its final term.

Q. 10. *Can the expressions of others who seem to speak differently on this subject be explained in the foregoing sense?*

A. Yes. These writers may justly say: "The object of this devotion is Jesus Christ honored in the noblest part of His sacred Humanity, His Heart." For in truth we honor Jesus in His Heart and for His Heart, but while considering His Heart as the furnace of His Soul.

Q. 11. *What are the three words that may sum up the various objects of this devotion?*

A. Heart, Love, Jesus. I worship this *Heart* for the *love* which *Jesus* testifies to us in it.

Q. 12. *Is all this indicated in the words which Jesus Himself uttered?*

A. Yes. Pointing to His Heart, He said: "Behold this Heart which has loved men so much." He thus gave His Heart as the sensible and material object, the love which He assigned to His Heart, and Himself as the final object of the devotion to be awakened amongst His faithful as the spiritual object.

Q. 13. *What results from this manner of considering the devotion to the Sacred Heart of Jesus?*

A. That we never separate the Heart of Jesus from His Divine Person, that consequently we can address to this Heart our prayers and our offerings, and that the very act by which we adore this Heart, is one and the same act with that by which we adore the Man-God.

Q. 14. *This object is then supereminently perfect?*

A. Yes: as Jesus Christ, whose divinity

gives it all its merit, is supereminently perfect. The love which inflames this Heart is not only the love of a man, it is also the love of God.

Q. 15. *When you look on any picture of Jesus showing you His Divine Heart, can you represent to yourself all that has here been said?*

A. Readily. The Heart which He displays to me is the immediate, sensible, material object which I venerate. This Heart itself is an emblem of love, and this love, which is the spiritual object of my veneration, is besides represented to me by the flames which surround the Heart. In fine, the person who shows it to me is Jesus, to whom reverts all the homage which is exhibited. I honor, then, Jesus Himself, for His love in His Heart, which is the furnace of that love.

LESSON III. — *The End of the Devotion to the Sacred Heart.*

Question 1. *Has the devotion to the Heart of Jesus a fixed end?*

Answer. Certainly. Like every devotion, this devotion has its peculiar and particular end.

Q. 2. *What is this end?*

A. To give Jesus love for love.

Q. 3. *But is not that the end of every devotion?*

A. In a certain sense, it is. Yet it specially belongs to this devotion to demand our whole hearts for the whole Heart of Jesus.

Q. 4. *Is there no means of determining more strictly the special end of this devotion?*

A. Nothing more is needed for this purpose than to reflect on the express wish of our blessed Lord and on the nature of the love which His Heart represents to us.

Q. 5. *Why so?*

A. Because Jesus has expressly taught that by this devotion He does not call our attention to His love in general, but to His love outraged and contemned, and that we are therefore to honor Him above all in His sufferings and in the holy sacrament of the altar, striving to repair as far as we can the outrages He receives in that sac-

rament from infidels and sinners. The very nature of love exacts that he who loves should, in addition, be burning with zeal for his Beloved, and should labor to become like Him.

Q. 6. *What conclusion do you draw from this, with regard to the end of this devotion?*

A. That its general end — namely, the love and gratitude which we owe to Jesus for His love to us — includes other particular ends.

Q. 7. *What are these particular ends?*

A. Grateful meditations on the sufferings of Jesus — loving adoration of the most blessed sacrament — the invitation of the Sacred Heart of Jesus — reparation for the insults offered to Jesus by the ingratitude with which men have repaid His pains, and the indifference and contempt with which too many treat the ever adorable sacrament of the altar.

Q. 8. *Has Jesus Himself taught us this expressly?*

A. Yes, especially in the most celebrated of His apparitions to blessed Margaret Mary. He appeared to her above the

altar and tabernacle, while she was adoring before them, and He spoke of His immense love, which was repaid with ingratitude in the very sacrament of His love. He showed her the principal emblems of His Passion crowning His Heart, and begged with earnestness that those who loved Him should pray and toil ardently in order to gain all hearts to His Heart, and to expiate the unpardonable tepidity of so many ungrateful men.

Q. 9. *Can you again represent all this to yourself when your eyes rest on a picture of the Sacred Heart?*

A. Yes. The Heart which Jesus presents to me recalls His love, which naturally demands that I should love Him. The flames which surround the Heart speak to me again of His infinite love, which the Eucharist reveals to me. The Cross, the crown of thorns, the gaping wound of the Heart — of what do they speak to me but His cruel Passion and bitter sufferings? And if I notice Jesus' gaze fixed upon me, and His right hand seeming to ask for my heart, do I not

hear the words, "*Learn of Me, for I am meek and humble of heart. Follow Me*"?

Q. 10. *Repeat this explanation more briefly.*

A. The *Heart* signifies the love of gratitude, and this is the general end of the devotion. The aureola of rays of fire is the blessed sacrament; the emblems recall the Passion; and these are the particular ends of the devotion. The necessity of imitating and following Jesus springs from the very nature of love.

LESSON IV. — *Motives of this Devotion.*

Question 1. *What do you mean by the motives of a devotion?*

Answer. All that draws us to embrace it, and to fulfil the practices it enjoins.

Q. 2. *What are the motives of the devotion to the Sacred Heart?*

A. All that may incline and urge us to fix our attention specially on that part of the adorable Body of Jesus, which we

name the Heart, and to exhibit towards it peculiar honors.

Q. 3. *Do any such special motives exist in reference to the Sacred Heart?*

A. Assuredly. There are very numerous and powerful motives which impel our hearts to honor the Heart of Jesus.

Q. 4. *Which are the chief of these?*

A. In the first place, the object of the devotion itself, the Heart of Jesus. Secondly, the desire of our blessed Lord, who Himself taught and recommended this devotion. Thirdly, the favors and graces attached to the devotion. Finally, the living actuality and seasonableness of this devotion, so proper for our age, cold and indifferent as it is towards our Lord Jesus Christ.

Q. 5. *Why do you place the very object of the devotion among the motives for cherishing it?*

A. Because that object is a Heart, the Heart of Jesus.

Q. 6. *What special emphasis in saying that the object is a Heart?*

A. Because the Heart — in general —

is regarded as the seat and throne of love. All nations agree in implying by the idioms of their various languages that the heart loves, as the ear hears, and as the eye sees. This use of the word the Holy Scriptures abundantly illustrate. Although it is the soul which, by a movement of the will, gives birth to love, nevertheless it is to the heart that we attribute the emotions of love. Whilst we honor, therefore, the Wounds of Jesus, His sweet Name, His Holy Cross — these witnesses of His love — is it not right to fix our thoughts upon His Heart, from which His love radiates as from a burning furnace?

Q. 7. *Why have you added "The Heart of Jesus"?*

A. Because it is this that constitutes the overwhelming force and pre-eminence of this motive. Every loving and generous heart is worthy of our kindest thoughts and affections; but how much more the Heart of Jesus! that Heart which, according to the saints who have honored it best, is "the Treasure of the Divinity,

the Ark of the Covenant, the source of all graces, the throne of love, the fountain of life, the ocean of divine mercy, the gate of Paradise, the mysterious dwelling of the Spouse, His refuge, His place of repose, and of His heavenly delights, flowing with the sweetest honey." It is in this or in a similar way that *St. Bernard, St. Bonaventure, St. Gertrude,* and many others have spoken of the Heart of Jesus.

Q. 8. *Have you not placed among the motives for practising this devotion our Lord's own desire?*

A. Yes. Jesus Himself made this devotion known to us in a manner altogether special and singular, and He has clearly shown us the wish He has to see us embrace it.

Q. 9. *Has He then done anything particular for this end?*

A. Ah! what has he not done? And how many times has He repeated it during His life and after His death? In His lifetime, pointing to His Heart, He said: "*Learn of Me, for I am meek and humble of heart.*" Scarcely was He dead, when,

while still fastened to the cross, He let His Heart be pierced by a spear, that the thoughts of all might remain fastened there forever. Immediately after His resurrection, He appeared to the Apostles to show them the wounds still fresh in His Heart. In the course of subsequent centuries, He inspired many of His Saints with devotion to the adorable Heart. Finally, when the hour was come, He Himself came to establish and propagate that devotion in His Church, to teach all His faithful children to know better and to love better the Heart of their Divine Master.

Q. 10. *Did Jesus expressly announce that this was His desire?*

A. He did on many occasions; so repeatedly, indeed, and with such force that He overcame all the obstacles which opposed the establishment of this devotion.

Q. 11. *Did He employ any special means towards this end?*

A. Several: amongst others, numerous miracles, the choice of persons designed to spread the devotion over the whole

world, the formal promise of privileges attached to it by our Lord. These privileges we have given as the third motive urging us to cultivate the devotion to the Sacred Heart.

Q. 12. *What are these privileges?*

A. They shall all be enumerated hereafter. Three of the most remarkable are — first, the graces and indulgences with which the Church has enriched this devotion; secondly, the richest benedictions of the Heart of Jesus promised to all who will embrace it, whatever may be their condition or state of life — a promise made in express terms by Jesus Christ Himself; thirdly, a place of predilection in the heart of Jesus, that is, in His love, with the assurance of having one's name inscribed there as in the Book of Life.

Q. 13. *I now understand all the motives you suggested, except the fourth. Why do you say that this devotion is peculiarly appropriate to our age?*

A. Because Jesus Christ has declared it. He wished, He said, to make one last effort to recall vividly to the world the

tenderness of His love, to re-kindle the fire He had brought from heaven, and to lend to it fresh ardor in these latter days especially, when piety and faith have grown cold in so many souls.

Q. 14. *But then every Christian ought to embrace this devotion?*

A. Yes, if every Christian had a tender and noble heart, or rather if all had true understanding, and acted according to its dictates.

Q. 15. *Is this devotion then necessary for all?*

A. In a certain sense we may say so, for it is necessary for all to love Jesus, and this devotion consists only in His love. It is not necessary to offer to God certain prayers in honor of the Heart of Jesus, nor even to think of it in a special manner; but how can a Christian, who loves Jesus truly, who gazes on an image of His Heart, and who is acquainted with the devotion with which so many honor it — how can such a one refuse also to practise that devotion? Would he not be drawn to it by the natural inspiration of his own

heart? When we enjoy the presence of one whom we love, our heart, by a mysterious but irresistible attraction, leans towards his heart. Will it not be so when He whom we love is Jesus?

Q. 16. *Can you discover these various motives figured in the picture of the Heart of Jesus?*

A. Easily. In the heart of Jesus I see the object of my devotion, Him who is most loving and most worthy of love. The hand which He stretches towards me to demand my heart, recalls to me His wishes and ardent desires. The flames of love indicate His graces. The emblems of His passion, in fine, are eloquent witnesses of the ingratitude of men who respond not to this divine love.

LESSON V. — *The Emblems which surround the Heart of Jesus.*

Question 1. *What else must be taken into consideration in order to understand well the devotion to the Sacred Heart of Jesus?*

Answer. The emblems which surrounded it when Jesus showed it to us and with which religious art is wont to represent it.

Q. 2. *What do you understand by an emblem?*

A. An image which speaks to the senses; that is to say, a thing or the representation of a thing which, appearing materially to our eyes, recalls to our minds an immaterial, spiritual thing, different from the first. Thus, for instance, a heart, or the picture of a heart, is the emblem of love.

Q. 3. *What are the emblems which Jesus has joined to His adorable Heart?*

A. The Cross, the Crown of Thorns, the Wound, the Flames.

Q. 4. *What do these emblems signify?*

A. They have first a signification which may be said to be common to them all; but one may also attach a special signification to each of them.

Q. 5. *What is their common significance?*

A. The Cross, the Crown of Thorns, and the Wound in the Heart, have relation to the Passion of Jesus, and are its touching emblems. The Flames are the emblems

of love, and as it is in the Blessed Eucharist that our Lord has especially shown His love for us, they also recall to our memory this adorable Sacrament. The Passion of Jesus and the Blessed Eucharist are therefore the great facts which these emblems represent to us.

Q. 6. *Why do you distinguish a special signification besides?*

A. Because each of these emblems can be considered in itself, and so receive a a signification of its own.

Q. 7. *In this way what does the Cross signify?*

A. The Cross is the emblem of Faith: for on the one hand it is by the Cross that Jesus conquered our enemies, the world, and the devil; and, on the other hand, St. John says to us: "This is the victory which overcometh the world—your faith." Jesus has desired therefore that the Cross should be placed over His Heart as the sign of victory. Moreover, the Cross is the emblem of suffering, and thus recalls to us the crosses that ought to adorn our hearts. A heart without a cross cannot be acceptable to Jesus Crucified.

Q. 8. *What means the Wound, opened so wide in the Heart?*

A. It shows that it is from the Heart of Jesus we are to expect all graces, and that it is in that Heart we are to seek our refuge. This, therefore, is most justly the emblem of Hope. It is from this inexhaustible Fountain that our salvation springs; it is on this immovable Rock that our hearts repose without fear, even in the midst of tempests.

Q. 9. *And the remaining emblem, the Flames which surround the Heart of Jesus, must they evidently be the emblem of Charity?*

A. They are. This symbol has always been emblematic of Love. And, surrounding the Heart of Jesus, they are the emblem of His Love, so unfathomable, so utterly inconceivable.

Q. 10. *After Faith, Hope, and Charity, what will be the most natural meaning to attach to the Crown of Thorns?*

A. It will be the emblem of a sincere and profound contrition. When the First Adam sinned, it was foretold that the earth would bring forth for him briers and thorns.

The Second Adam, our sweet Jesus, deserved not these thorns; and yet He will bear them in order to make us understand how keen are the pangs which our sins cause Him. When we behold, then, this thorny Crown plaited around the Heart of Jesus, it will bid us bewail our faults and sins, and we shall strive with God's help to expiate them by our repentance and our tender love.

LESSON VI.—*The privileges attached to the devotion to the Sacred Heart of Jesus.*

Question. 1. *Why do you return to one of the motives you have already proposed for cherishing the devotion to the Sacred Heart, namely, the privileges attached to that devotion?*

Answer. Because they are well calculated to excite our zeal, and because they manifest more clearly the desires of our Lord Jesus Christ and of His Church.

Q. 2. *Has Jesus made special promises in favor of those who will labor to have His Divine Heart honored?*

A. Yes, very many promises. Here are the most remarkable:

1. To such as promote the love and honor of My Heart I will grant all the graces of which they may have need in their state of life.

2. I will establish peace in their families.

3. I will console them in all their troubles and sufferings.

4. I will be their secure refuge during life, and particularly at the hour of death.

5. I will pour down blessings on all they undertake.

6. Sinners will find in My Heart the inexhaustible fountain and infinite ocean of mercies.

7. Tepid Souls shall there learn to become fervent.

8. Fervent Souls shall advance rapidly in the paths of perfection.

9. I will bless the dwellings where the Image of My Sacred Heart shall be exposed and honored.

10. To priests specially devoted to My Heart, I will give the power of softening the most hardened hearts.

11. Every one who promotes this devo-

tion shall have his name written on My Heart, never to be effaced therefrom.

Q. 3. *When were these glorious and consoling promises made?*

A. They were all made to us by Jesus Christ Himself through Blessed Margaret Mary. His own divine and infallible word is the pledge that they will be realized in behalf of all who persevere to the end in the love of His Sacred Heart.

Q. 4. *How has the Holy See encouraged the Faithful to secure the ninth of these promises in particular?*

A. By granting an indulgence of one hundred days to all who make before a picture of the Sacred Heart this offering: "My loving Jesus, out of gratitude to Thee and to make reparation for my frequent unfaithfulness, I give Thee my heart, and I consecrate myself wholly to Thee; and with Thy help I resolve never to sin again." A plenary indulgence can be gained once a month by those who thus habitually honor the representation of the Heart of Jesus.

Q. 5. *By what means does the Church promote the devotion to the Sacred Heart?*

A. By rewarding the practice of this devotion with innumerable indulgences, plenary and partial.

Q. 6. *Is enrolment in the Arch-Confraternity of the Sacred Heart a necessary condition for the gaining of these indulgences?*

A. The indulgence of the Feast of the Sacred Heart is extended to all the Faithful; but the others are granted only to the members of the Arch-Confraternity.

Q. 7. *Mention some of the indulgences granted by various Sovereign Pontiffs to the members of the Arch-Confraternity.*

A. (*a.*) A plenary indulgence on the day of their enrolment.

(*b.*) To all who recite every day a Pater, Ave, and Credo, with any form of the ejaculation:

"O Sweetest Heart of Jesus! I implore
The grace to love Thee more and more."

A plenary indulgence, on the usual conditions, on the Feast of the Sacred Heart, or the Sunday following, on the first Friday or Sunday of every month, on any other day of the month they may choose; sixty days for any good work done by them at any time; at the hour of death,

by invoking at least mentally the Holy name of Jesus, a plenary indulgence.

(*c.*) A plenary indulgence also on the Feasts of Easter, Christmas, and the Ascension; the Immaculate Conception, Nativity, Annunciation, Purification, and Assumption of Our Lady; and, finally on the Feasts of St. Joseph, Sts. Peter and Paul, St. John the Evangelist, St. Gregory the Great, and All Saints and All Souls.

Q. 8. *Are there any other privileges attached to the devotion to the Heart of Jesus?*

A. Very many others. Among the rest, numerous indulgences not specified here, and after death participation in the masses offered up thrice each month at Rome for the deceased members of the Confraternity.*

* The members of the *Apostleship of Prayer* share in all the indulgences of the Arch-Confraternity, of which the above is a very incomplete enumeration; and they enjoy many other indulgences and privileges conferred exclusively on our Holy League of the Sacred Heart. The translator hopes to be able to supplement *Father Pierik's* Tract by a "*Little Catechism of the Apostleship of Prayer,*" on the same plan.

PART SECOND.

Origin and Propagation of the Devotion to the Sacred Heart.

Lesson I.— *Various Epochs in the History of the Devotion—prefigured in the Old Law, realized on Calvary, and fully accomplished in our own time.*

Question 1. *Besides all the considerations already proposed, is there still something which ought to incline our hearts to love and cherish this great devotion to the Heart of Jesus?*

Answer. Yes. The finger of God, so manifest in its origin and in the rapidity of its propagation.

Q. 2. *What do you understand by its origin?*

A. All that God has done and allowed to be done to spread abroad this devotion and bring it home to the hearts of men.

Q. 3. *Might this origin be traced to ancient times?*

A. There is nothing to hinder it. The Sacred Scriptures having from the first been written for the instruction of men, they were able to see dimly therein, under obscure symbols, the mysteries of the Heart of the promised Redeemer.

Q. 4. *Is it possible to distinguish various epochs in the history of the devotion to the Sacred Heart?*

A. Yes, we may distinguish three such epochs: the epoch of figures, that of the realization of these figures, and that of the perfect fulfilment.

Q. 5. *What do you mean by the epoch of figures?*

A. The time of the Old Testament.

Q. 6. *How many kinds of figures do you notice there?*

A. Two. One consists in facts, the other in words. Or rather there are figures properly so called, persons or things — and there are prophetic figures, words that have relation to the future devotion to the Sacred Heart.

Q. 7. *Which are chief types and figures of the first class?*

A. The chief of these, according to the holy Fathers, is found in the earthly paradise. Eve, formed of a rib taken from Adam's breast during his sleep, prefigured the heavenly Bride, the Church, which sprung from the open Heart of the second Adam, sleeping on the cross the sleep of death. The realization of this figure, and the interpretation which the holy Fathers have given of it, place it beyond dispute. The Blood and Water which on that occasion issued from the wounded Heart of Jesus typify the Sacraments: Baptism, which gave birth to the Church, and the Eucharist, in which the Blood of Jesus nourishes her.

Q. 8. *Are there other figures under the Old Law?*

A. According to several commentators, the opening which Noah cut in the side of the ark was a figure of the Wound in the Heart of Jesus. The rock which Moses struck with his rod till the waters poured forth, also prefigured It, according to that word of St. Paul, "*The rock was Christ.*" The Church herself, in the Di-

vine Office, calls the Heart of Jesus the Ark of the New Testament. Many other facts might be cited in which the Heart of Jesus is prefigured more or less strikingly.

Q. 9. *What are the chief prophecies relating to the Heart of our Divine Lord?*

A. Those of David, Solomon, and Zachary.

Q. 10. *Can you cite briefly the testimony of the Royal Psalmist?*

A. Speaking in the person of the Redeemer, and speaking of the future as past, he says that in the day "*when they digged His hands and feet, His Heart became like wax melting in the midst of His breast* (*Ps.* xxi. 15), from the vehemence and bitterness of His sufferings; that He "*sought for one who would console Him, and found none*" (*Ps.* lxviii. 25), but that at last consolation came to Him from God the Father, "*according to the multitude of His sorrows in His Heart.*" (*Ps.* xciii. 19.) Thus the sufferings and consolations of the Heart of Jesus are foretold by David.

Q. 11. *And Solomon?*

A. Solomon calls the day of the alliance between the Redeemer and mankind "*the day of His Heart's joy.*" The Heart of God leaps with gladness to feel Itself united to the hearts of men.

Q. 12. *Finally, what testimony can you cite from Zachary?*

A. Zachary says that all those especially who persecute the Messiah "*will look upon Him hanging on the cross, and will recognize Him whom they have pierced.*" St. John, who saw the fulfilment of this prophecy, applies it to the Centurion's spear which pierced the Heart of Jesus through and through.

Q. 13. *When were these figures realized?*

A. Upon the Cross. When the Roman soldier, coming to Jesus and seeing that He was already dead, "*would not break a bone of Him,*" but burying his spear in His right side penetrated to the Heart, and made blood and water gush forth from it. The Blood and Water, according to St. John, were with the Spirit to give testimony of Jesus on earth, as the Father, the Son, and the Holy Ghost give testimony of Jesus in Heaven.

Q. 14. *Is it for this reason that you call that moment the epoch of realization?*

A. Yes. What had till then been prefigured and foretold was now realized. The Divine Heart was offered and displayed to the eyes of all, as the Spouse of the Church, as the gate through which we enter into her, as the source of that heavenly food which was to nourish her.

LESSON II. — *Devotion to the Heart of Jesus before the Revelation to Blessed Margaret Mary.*

Question 1. *You have distinguished a third period in the history of the devotion to the Sacred Heart. What do you mean by the epoch of perfect fulfilment?*

Answer. The times of the New Testament, inaugurated by the death of Christ, covered with his Blood, His Heart's Blood, as with a seal royal, and destined to offer henceforth to the more perfect adoration of the Faithful the Heart of the Man-God crucified.

Q. 2. *Did the Heart of Jesus begin then at once to be honored by men?*

A. Certainly. But for the sake of precision it is well again to distinguish two epochs.

Q. 3. *Which are these epochs?*

A. The period of the particular worship of the Heart of Jesus, and the period of its universal worship.

Q. 4. *How long did the first of these periods last?*

A. Till the end of the seventeenth century. During this period many men, many Saints above all, honored the Heart of Jesus; but each one did so in his own way, while the Church had not adopted any common form for this devotion, or proposed it to the Faithful.

Q. 5. *Were there then, from the first years of the Christian era, Saints who practised this devotion?*

A. Without doubt there were, and first of all the Blessed Virgin herself. She saw the Heart of Jesus pierced upon the Cross — she His Mother! — and while His lifeless body lay in her arms, she was able

to gaze upon the deep wound in His Heart. Who knew so well as she His Divine Heart? Whose soul could be rent like hers at the sight of that wound of love?

St. John also, Magdalene, Nicodemus, Joseph of Arimathea, and the pious women—we can better understand than describe what these must have felt at a spectacle so well calculated to bind their hearts for ever to the Heart of Jesus. Moreover, the first Christians, honoring as they did the sacred wounds of Jesus, could not possibly overlook His Heart, whose love they had felt so close to them, pouring itself out upon their souls.

Q. 6. *Are there witnesses to the existence of this worship in days nearer to our own?*

A. Yes, the Doctors and Fathers of the Church who have written admirable things concerning the Heart of Jesus. "The Centurion," says St. Augustine, "has opened for me the Heart of Jesus, and I have entered in and found there my refuge and my repose." And elsewhere, "O Heart, O fountain of living water, let me drink

deep draughts of that celestial stream which gushes forth from Thee." "Behold," says St. Bonaventure, "behold the gate of Paradise. The sword which guarded the entrance thereto has been thrust aside by the spear of the Centurion. The treasure of eternal Wisdom and eternal Love is open to all; enter into it through this divine wound." Very many Saints have used similar language, and have shown, in the course of centuries, how well they knew and how much they loved the Heart of Jesus.

Q. 7. *Name some of these Saints.*

A. St. Thomas, St. Philip Neri, St. Thomas of Alcantara, St. Bernard, above all, and the blessed Peter Canisius.

Q. 8. *Repeat some of the words of blessed Canisius.*

A. On the 6th of September, 1549, he wrote in his journal: "O Divine Redeemer, Thou hast opened to me Thy adorable Heart and permitted me to see into it. Thou hast invited me to draw in Thee the waters of salvation, and to drink of Thy sacred fountains. Putting my

parched lips to Thy most sweet Heart, I have been so bold as to slake my thirst at the divine fountain-head; and Thou hast promised me, Lord, to clothe the filth of my soul with a celestial garment made of those textures best fitted for my profession — faith, charity, constancy."

Thus, a hundred years before blessed Margaret Mary, Canisius was already an apostle according to the Heart of Jesus. It is not hard now to understand how he was able to accomplish so many and such great things for the honor of Jesus. Night and day he sought for no other refuge save that Divine Heart.

Q. 9. *Have there also been holy women distinguished for the practice of this devotion?*

A. Yes. Amongst them, St. Gertrude, who learned from the mouth of St. John that a time would come when the devotion to the Sacred Heart would be spread universally through the Church; her sister, St. Mechtildes, who never ceased speaking of the unutterable benefits which she obtained each day through this devo-

tion; St. Clare, who did not let a single day pass without specially honoring the Divine Heart; St. Catharine of Sienna, who received in her body the impression of the sacred wounds; St. Teresa, who likewise had her heart deeply wounded with love. We might still name, with many others, St. Mary Magdalene de Pazzi, St. Rose of Lima, blessed Margaret of Cortona, St. Clare of Montefalcone.

Q. 10. *This devotion, therefore, to the Sacred Heart existed in the Church for a long time?*

A. So much so that we might describe it as common to all the Saints before it became known to all the children of the Church.

LESSON III.—*Origin of the Universal Devotion to the Sacred Heart.*

Question 1. *What is understood when a Devotion is said to have become universal?*

Answer. That this devotion, practised at first by a limited number of persons, has been accepted by the Church, pro-

posed by her to the Faithful at large, and then practised with public ceremonies in a fixed and regular manner.

Q. 2. *Is the devotion, then, to the Sacred Heart a new devotion?*

A. In its own nature, and as regards the honor paid to the Heart of Jesus, not at all; but it is new certainly as to the way in which it is practised, as to the number of persons who embrace it, and, above all, as to the means it employs, such as feasts, prayers, pictures, etc.

Q. 3. *Through whom has this devotion, from being confined to a few, become universal? Who is the founder of it?*

A. Jesus Christ Himself. We might have expected that Jesus, who gave us His Heart, and who has ever guided the Church, would come to teach us this devotion with His own mouth. Accordingly, in these latter times, as He had announced to St. Gertrude, He chose to disclose to us more fully than ever the treasures of His most amiable and adorable Heart.

Q. 4. *Why has He done so?*

A. In order, as He said Himself, to

warm the hearts of men that have grown, alas! colder and colder; to re-kindle the fire which He had come to cast upon earth; in fine, to try one last mighty effort of His love, and draw all hearts to His Heart.

Q. 5. *With this view what did our Lord do?*

A. He chose, as His wont is, an instrument quite inadequate to so grand a work. He wished once more to triumph in weakness, and to confound the pride and haughtiness of men by that which seemed in their eyes mean and low.

Q. 6. *And who was this instrument?*

A. Blessed Margaret Mary Alacoque, recently beatified (September, 1864) by His Holiness Pius IX., whom may God preserve to us.

Q. 7. *When did this holy woman live?*

A. She was born on the 22d of July, 1647, and lived for a long time unknown —like the humble little flower * of which she bore the name—in a convent at Paray-

* *Marguérite* in *French* is a daisy, and *Margarita* in *Latin* a pearl.

le-Monial, in the diocese of Autun, belonging to the Order of the Visitation, founded by St. Francis de Sales and St. Jane Frances de Chantal. She died in her forty-third year, October 17th, 1690. Her life and her death were worthy of a Spouse of the Sacred Heart.

Q. 8. *What signal favor was conferred upon her by the Heart of Jesus?*

A. The famous apparition of our Divine Redeemer, in which he chose her to be the Apostle of the Sacred Heart, and to spread the devotion towards It through all the Church.

Q. 9. *What is most remarkable in this apparition?*

A. Three things: the time and place of the apparition, the manner in which the Heart of Jesus manifested Itself, and the words which Jesus uttered.

Q. 10. *What were the time and place of the apparition?*

A. Jesus appeared to the holy Nun on the Octave day of Corpus Christi, above the altar and the tabernacle, as if to show the close union which subsists between the

Blessed Eucharist and the devotion to the Sacred Heart.

Q. 11. *How did Jesus exhibit His Heart to the holy virgin?*

A. On a throne of fire and flames, shedding rays on every side, brighter than the sun and transparent as crystal. The Wound He received on the Cross was seen in the midst of His Heart, a crown of thorns encircled It, and above It shone the blessed sign of His love, the holy Cross.

Q. 12. *What were Jesus' words?*

A. Oh! how sweet, how moving, for the Blessed Margaret. "See this Heart," He said, "which has loved men so much, that It has spared nothing, even to exhausting and consuming Itself, in order to testify to them Its love. And in return I receive from most of them only ingratitude, and all the contempt, irreverence, sacrilege, and coldness, which they show Me in this Sacrament of Love. I suffer more," He added, "than I suffered during My entire Passion. Ah! if men would but repay My love with their love, I should count as

nothing all that I have done for them, and gladly suffer for them, if it were possible, more and more."

Q. 13. *Did Jesus stop at these moving words?*

A. No. He invited, nay, ordered the holy virgin to apply herself at once to the work, to become His victim and the instrument which He was to employ in making this adorable Heart honored better and more tenderly loved.

Q. 14. *What especially did Jesus point out to her as means to arrive at this end?*

A. First, to expose publicly to the veneration of the Faithful the image of His Heart, such as He had shown It to her, in order thus to touch men's hearts. Then, to procure the establishment of a Feast in honor of the Sacred Heart on the Friday after the Octave of Corpus Christi, and to sanctify this Feast by a fervent Communion, and an Act of Reparation for the outrages committed against our Lord in His sacramental presence.

Q. 15. *Did Jesus add to these directions any encouraging promises?*

A. Yes. In the first place, He Himself promised to guide His handmaid, to point out one who should aid her in spreading this devotion, and to bless abundantly all those who would embrace it. "Make this announcement," He said to her once more, "and let it be known to all the world, that I shall put no limits to my favors when they are implored through My Heart."

Q. 16. *What conclusion do you draw from all this?*

A. That Jesus Christ Himself has been the Founder of this devotion, and that all who wish to act wisely ought to meditate upon and follow out His words.

LESSON IV. — *Propagation of the Devotion to the Sacred Heart.*

Question. 1. *After Jesus had established this devotion, did it spread rapidly?*

Answer. Yes; although at the outset, like all of God's works, it met with strong opposition.

Q. 2. *From whom did this opposition come?*

A. Both from the good and from the bad. From the bad, because hell saw in this devotion a new means of perfection for souls; from the good, whose exaggerated fears dreaded it as a dangerous novelty.

Q. 3. *Did Blessed Margaret Mary suffer much on this account?*

A. Very much; but on the one hand the Cross is always the seal placed on God's work, and on the other, the Heart of Jesus could not but vanquish Satan.

Q. 4. *What means did Jesus employ in order to conquer?*

A. The energetic constancy of His faithful handmaid, and the devotedness and prudence of the man whom He had promised to her as counsellor and director. This was Father Claude de la Colombière, S. J. His name, as the great Pope Benedict XIV. testifies, was famous among the preachers of the Gospel.

Q. 5. *How did the timid virgin begin the work?*

A. By establishing it amongst her Novices within the precincts of her monastery. This step excited the first storm, which was dissipated only by the removal of the image of the Sacred Heart. Meanwhile, Father de la Colombière was spreading the devotion in the world without. He himself was the first who, according to the suggestion of Blessed Margaret, consecrated himself solemnly to the Heart of Jesus as Its disciple and adorer.

Q. 6. *When did Father de la Colombière take this step?*

A. On the 21st of June, 1675, the Friday after the Octave of Corpus Christi. This holy man was also the first to experience how much power this devotion gives to priests over the hearts of sinners.

Q. 7. *Did this suffice to establish a Feast of the Sacred Heart.*

A. By no means. In 1685, one Friday, which chanced to be the Feast of St. Margaret, patron of our zealous Mistress of Novices, her spiritual children wished to present her with bouquets as little tokens of their affection. Margaret begged

them rather to make their offerings to the Sacred Heart of Jesus. The pious Novices eagerly consented, and their flowers came to surround a modest picture which represented the Heart of Jesus girt with flames and love. This was the first occasion on which the Sacred Heart received public honors.

Q. 8. *Was this first Feast of the Sacred Heart shared in by all the Religious of the convent?*

A. Not at all. When St. Juliana of Liége wished at God's command to institute the Festival of Corpus Christi, she encountered her first obstacles amongst her own Sisters in the Convent of Cornillon. So it was for Margaret Mary with regard to the Feast of the Sacred Heart.

Q. 9. *How long did this opposition last?*

A. The hostile dispositions seem not to have changed till a year later, 1686. One of the Sisters, who, in perfect good faith and because she believed it to be contrary to rule, had declared most openly against the devotion, found herself suddenly enlightened by our Lord Jesus Christ during

the Octave of Corpus Christi. She came to ask for a picture of the Sacred Heart which the Saint had made, in order that she herself might expose it in the choir, and invite the Sisters to join in paying the homage of their devotion to it. The astonishment of the community at this unexpected change was not lessened by their knowing Margaret Mary's prediction, that those would be the most ardent propagators of the devotion who had striven most strenuously against it.

Q. 10. *Had the Saint foretold anything else?*

A. Yes. Among other things, that it would be in the diocese of Autun, and especially at Paray-le-Monial, that the opposition would persist longest. And in fact it was only in 1713, when the devotion was solidly established in all the monasteries of the Visitation in France, that Paray-le-Monial solicited and obtained permission to celebrate the feast of the Sacred Heart with a proper mass.

Q. 11. *Did the devotion extend rapidly?*

A. Very rapidly; so much so, that forty

years after Blessed Margaret Mary's death, writers on the subject could appeal to the marvellous rapidity of its progress as a manifest proof that the finger of God was in it.

Q. 12. *Of what other means did Jesus make use in order to propagate this devotion?*

A. The writings of Father de la Colombière, in which he announced the revelation made to Blessed Margaret Mary, and preached the Gospel of the Sacred Heart. A work by Father Croiset, another director of the Saint, was very widely spread, and promoted this holy object much.

Q. 13. *Did the opposition to the devotion cease soon?*

A. Far from it; it grew more violent, so that the very name of the Heart of Jesus became an object of hatred to many who pretended to be faithful children of His Church.

Q. 14. *Who were the most virulent cavillers?*

A. The secret or avowed adherents of

the cold-hearted heresy of Jansenism. Their enmity culminated in the decrees of the pretended Synod of Pistoia, under Scipio Ricci, in 1786.

Q. 15. *What authoritative condemnation fell on these blasphemous attacks against the devotion to the Heart of Jesus?*

A. Pius VI., of holy memory, anathematized them in the Bull *Auctorem Fidei*, in 1794. Many years before, Clement XIII., in 1763, granted a proper Office and Mass of the Sacred Heart of Jesus for the kingdom of Poland; which privilege, after being obtained separately by most of the Religious Orders and numerous dioceses, was extended to all the Church in 1856 by His Holiness Pope Pius IX.

Q. 16. *Does anything remain to be done for the propagation of this devotion?*

A. Much still. We must all strive and pray that the love of the Sacred Heart of Jesus may influence more and more the hearts of His creatures — our hearts first of all.

Q. 17. *Who are those who ought to co-operate in this salutary work?*

A. In the first place, without doubt,

priests and religious. But Jesus excludes no one. And, though He marked out by name to Blessed Margaret Mary the Daughters of S. Francis of Sales and the Fathers of the Society of Jesus, His promises shall extend to all who shall labor to spread abroad the worship of His Heart.

Q. 18. *What is to be done for this purpose?*

A. Each must labor for it according to the measure of his power, and according to his condition and circumstances. But why should we not all become Apostles of the Sacred Heart, filled with Its Spirit, and ingenious in manifesting our zeal and love? We should try to make this devotion known and appreciated, distributing such reminders of it as medals and pictures of the Sacred Heart, and the books which treat of any of the infinite aspects of the subject. Nothing can hinder us from at least praying that this Divine Heart may be loved and honored more and more. Ah! happy they who understand the sweetness attached to this work. Happy they who thus entitle themselves to the tenderest benedictions of the Heart of Jesus.

PART THIRD.

Practices of Devotion to the Sacred Heart.

Lesson I. — *On Devotional Practices in General.*

Question 1. *Of how many kinds are the practices or acts of a devotion?*

Answer. Of two kinds, interior and exterior.

Q. 2. *What do you understand by interior acts?*

A. Those which are confined to the mind and heart, without calling in the aid of the senses or organs of the body.

Q. 3. *How many of them do you distinguish.*

A. Three, according to the faculties from which they proceed; acts of the understanding, of the will, and of the memory.

Q. 4. *What is the duty of the understanding?*

A. To teach us as far as may be to *know* the object of the devotion (in our present subject, the Heart of Jesus), and to conceive a high esteem for it.

Q. 5. *What is the work of the will?*

A. To wake up and nourish the feelings of the heart, and to honor as far as is in its power the object contemplated by the understanding.

Q. 6. *And what remains as the peculiar province of the memory?*

A. Two things: to place constantly before the eyes of our minds the object of the devotion, and to recall to our minds the qualities which merit for this object our esteem and our homage.

Q. 7. *What do you mean by the exterior acts of a devotion?*

A. Those in which the body and the senses coöperate — as, for instance, the act of kneeling, of celebrating a Feast, performing certain ceremonies, etc.

Q. 8. *Is exterior devotion a necessary consequence of interior devotion.*

A. Most certainly. It is, besides, natural to man. Fire betrays its presence by

the radiation of its heat even through the screen which hides the flames from us. So love radiates out from the heart which it enkindles, and its mysterious radiation is nothing else than exterior devotion.

LESSON II. — *Interior Practices of Devotion to the Sacred Heart.*

Question 1. *How will the soul exercise her understanding in the practice of this devotion?*

Answer. By striving to understand, as far as possible, the Divine Heart of Jesus, Its excellency, Its sanctity, Its inconceivable merit, Its greatness, Its virtues, Its privileges, Its love, Its sorrows; in fine, all the treasures of grace which have rendered It the object of the love of the Eternal Father, of all the Angels, and of man.

Q. 2. *What are the principal means of acquiring this knowledge?*

A. Prayer, reading, and meditation. But the prayers must be persevering and

full of confidence, the reading must be assiduous and attentive, the meditation fervent and frequently renewed.

Q. 3. *Next, what duty will devolve upon the faculty of the will?*

A. To excite and nourish the feelings and desires which this knowledge will cause to spring up in our souls — feelings of adoration, of gratitude, of veneration, of love, of thanksgiving, of confidence, of zeal for the greater glory of God — the desire of imitating the virtues of the Heart of Jesus, of compassionating It under the outrages offered to It, especially in the Sacrament of Its Love, the desire of making reparation for those insults, of seeing our heart united to that Divine Heart, and other such desires.

Q. 4. *What remains for the memory to do?*

A. To remind us often of the Heart of Jesus and to keep up an intimate union with that Heart—in other words, to place the Heart of Jesus always before the eyes of our hearts, and, as it were, to plunge our hearts in the Heart of Jesus.

Q. 5. *Name some practices which are closely linked with these interior practices.*

A. To perform many acts in honor of the Sacred Heart; to discharge our various duties with perfection, as the Saints did, taking the Heart of Jesus as our Model; to do all our actions in union with that Divine Heart.

LESSON III.—*Special Exterior Practices of Devotion to the Sacred Heart.*

Question 1. *In the exterior practices of devotion to the Heart of Jesus, what classification may be made?*

Answer. They may be divided into ordinary and extraordinary, according as they can be performed at all times, or only at certain times, and in certain circumstances. Examples of the latter are, the celebration of the Feast of the Sacred Heart, visits paid to a Church of the Sacred Heart, or to altars consecrated to Its name, enrolment in its Confraternities; also Novenas, Masses, Communions, pray-

ers, and other pious practices done in Its honor, such as fasts, alms, etc.

Q. 2. *What other grouping can be given to these different practices?*

A. Some of them are yearly, some monthly, some weekly, whilst others can be used every day.

Q. 3. *What are the annual devotions practised in honor of the Heart of Jesus?*

A. The principal is the celebration of the Feast of the Sacred Heart, which Jesus Himself fixed on the first Friday after the Octave of *Corpus Christi.*

Q. 4. *Did our blessed Lord indicate any special acts by which He wished the Faithful to honor this day?*

A. Yes; Holy Communion and an Act of Reparation of Honor for the outrages offered to His Heart?

Q. 5. *What do you mean by Reparation of Honor?*

A. An act of compassion, love, and repentance, coming from the bottom of our hearts, for the outrages committed against our Lord Jesus Christ in the Sacrament of the Altar.

Q. 6. *What other acts is it useful to add to this?*

A. On the eve of the Feast to prepare well for it by confessing, and deploring in particular the faults and irreverences of which we may have been guilty towards the Blessed Sacrament; to visit the Blessed Sacrament frequently, and to pray to our Lord fervently for ourselves and others.

Q. 7. *What other annual practice is observed in honor of the Heart of Jesus?*

A. The pious celebration of the Month of the Sacred Heart. The lovers of Jesus have chosen the month of June to be consecrated to His Heart. It is the month of fruits crowning the month of flowers — the month of the Son linked with the month of the Mother. It is, besides, the privileged month which counts among its days the Feast-day of the Sacred Heart.

Q. 8. *What acts of devotion are suitable for this month?*

A. To read some book or make a short meditation every day on the devotion to the Sacred Heart of Jesus; to say also

every day a special prayer to the Sacred Heart — for instance, the Litany of the Sacred Heart, the Act of Reparation, etc.; to labor during this month to root out from ourselves some fault, or to acquire some virtue that is wanting to us, and all this in honor of the Sacred Heart of Jesus.

Q. 9. *Is there not another devotion connected with the one of which we have been speaking?*

A. Yes; a devotion in honor of the thirty-three years which Jesus passed in this world. This devotion began in Paris in the year 1834, through the piety of a young girl, Angela de Sainte C——. The Archbishop, Mgr. de Quélen, approved of it, and soon it began to spread abroad, especially in religious communities. The devotion consists in this, that thirty-three persons agree together to receive Holy Communion, each on the day of the month that falls to each by lot. They engage, besides, to recite every day an Act of Consecration to the Sacred Heart of Jesus, and three aspirations to the Hearts of Jesus and Mary.

Q. 10. *What monthly practice is observed in honor of the Heart of Jesus?*

A. One which Jesus again suggested to Blessed Margaret Mary; namely, to honor His Divine Heart, especially on the first Friday of each month. One cannot be surprised at the choice of this day, since it was on a Friday that Jesus died for us, and that His Heart was pierced for our sake.

Q. 11. *What acts of devotion are proper for the first Friday?*

A. To receive Holy Communion, to pay special visits to the Blessed Sacrament, to make the Act of Reparation, to assist at the public devotions in honor of the Sacred Heart, if such be performed in any church near us, etc.

Q. 12. *Ought we not even to set apart one day in each week for the special practice of this devotion?*

A. Yes, every Friday; for this day being consecrated to the sufferings of Jesus, and sanctified by the holy abstinence ordained by the Church in memory of those sufferings, is particularly agreeable to our Lord.

Q. 13. *Do not those who love the Heart of Jesus ardently, go further still?*

A. Oh! yes. They will not let a single day pass without recommending themselves to this beloved and adorable Heart, without approaching through It to the Heavenly Father, without saying some prayer or doing some other pious deed in Its honor.

LESSON IV. — *Other Practices of Devotion to the Sacred Heart.*

Question 1. *What are the ordinary practices of devotion to the Sacred Heart — those, namely, which are not confined to any month or day, but may be performed at all times?*

Answer. We may speak, in the first place, of those which relate to the Blessed Sacrament, such as visiting the Blessed Sacrament, assisting at Holy Mass, Spiritual Communion, and Sacramental Communion.

Q. 2. *Why do these practices link them-*

selves with the Devotion to the Sacred Heart?

A. Jesus Himself arranged it so. He has opened out His Heart before us in order that we might console it for the ingratitude of men who despise it in the Sacrament of its love.

Q. 3. *On what should we above all fix our minds in our visits to the Blessed Sacrament?*

A. On the virtues of the Heart of Jesus reposing in the tabernacle; on the manifestation of that Heart to Blessed *Margaret Mary* during one of her visits; on the state of abandonment in which so many souls leave Jesus; on the fewness of those who honor Him; on the multitude of those who forget Him.

Q. 4. *Is there a special manner also of hearing Mass in honor of the Sacred Heart of Jesus?*

A. Yes, to imagine in assisting at it that we are present upon Calvary, and see the Centurion piercing the Heart of Jesus. It is indeed the same Sacrifice offered up in an unbloody manner. O, how the last

agony of the Heart of Jesus, its last sigh, its death, will console us in the hour of our death, if we have habitually meditated upon them during our life!

Q. 5. *What do you mean by Spiritual Communion?*

A. An ardent desire of really receiving Jesus within us, joined to prayers and acts of adoration conformable to this desire.

Q. 6. *What other practices did the Saints use in this holy exercise?*

A. They often let their thoughts rest on the Heart of Jesus. They seemed to quench their thirst in this wounded Heart. They united their hearts closely to the adorable Heart of their dear Lord and Master.

Q. 7. *Are Spiritual Communions very useful?*

A. Useful in the highest degree. They allow us to repeat as often as possible our actual Communions. Provided that we are in the state of grace, they unite us easily and frequently to Jesus, and they satisfy the Heart of Jesus, which thirsts for the homage that is due to the Sacrament of its love.

Q. 8. *Is there any special manner of communicating in honor of the Sacred Heart?*

A. Yes. It suffices for this purpose that our intention should direct the Communion that we make, to the special honor of the Heart of Jesus, and should render it more tenderly affectionate. With this object in view it will be useful to think often of the Immaculate Heart of Mary so intimately united to the Heart of Jesus; of the very institution of the Eucharist, during which St. John was allowed to rest his head on the Divine Heart; and of the water and blood which flowed from the side of Christ, prefiguring this heavenly food of our souls. We all know what fervor the preparation for Communion and the thanksgiving after Communion demand. One cannot fulfil this duty of piety better than by occupying one's soul sweetly with the Heart of our Divine Lord.

LESSON V.—*Pictures of the Sacred Heart.*

Question 1. *Of course one of the means of keeping the Heart of Jesus before our hearts is to keep its image before our eyes?*

Answer. Yes; and besides the manifest utility of such sensible representations, our Lord himself has recommended the use of them in this case in express terms. Blessed Margaret Mary says: "My Redeemer assured me that it was sovereignly pleasing to Him to see His feelings of love and tenderness honored under the image of His Heart. He promised that such a picture, set up devoutly in any Christian dwelling, would make the blessing of God descend upon that house."

Q. 2. *Has the Church approved of this practice?*

A. In the most formal and emphatic manner, by attaching Indulgences to it.

Q. 3. *What are these indulgences?*

A. An Indulgence of seven years and seven times forty days is granted (Pius VII., January 2, 1799) to all the Faithful who devoutly visit a picture of the Sacred Heart of Jesus exposed for public veneration in any church or oratory, and pray before it for some time for the intentions of the Sovereign Pontiff. This Indulgence may be applied to the souls in

Purgatory, as well as the Indulgences attached to a certain offering made before even a private picture of the Sacred Heart.

Q. 4. *In what words is this offering expressed?*

A. "My loving Jesus, as a pledge of my gratitude, and in reparation for my infidelities, I, N. N., give Thee my heart. I consecrate myself wholly to Thee, and, with Thy grace, I purpose never to offend Thee again." To this offering or act of consecration, when made with a contrite heart before any image, is attached an Indulgence of one hundred days once a day, and a Plenary Indulgence once a month, on the usual conditions, for those who perform this little act of devotion daily during the month.

Q. 5. *Was this practice known to devout servants of God in former times?*

A. Yes; the celebrated Carthusian, John Lanspergius, gave the following counsels three hundred years before the universal adoption of the Devotion to the Sacred Heart: "To nourish your piety, take care

to have an image of the adorable Heart of Jesus. Place it so that your eyes may fall on it often, in order that this sight may put you in mind of your duty of honoring Jesus, and may maintain in your heart the fire of His divine love. Cover this picture with tender kisses, and try to make the sentiments and graces which fill the Heart of Jesus pass into your heart."

Q. 6. *What resolution, then, ought you to take on this subject?*

A. To keep a picture of the Sacred Heart, as far as possible, always before me; to gaze upon it often with love; and to spread the picture of the Sacred Heart everywhere as widely as I can.

LESSON VI.—*The Novena of the Sacred Heart.*

Question. 1. *What is a Novena.*

Answer. A practice of piety repeated during nine days. The number nine seems to have been chosen because that is the number of days during which Jesus wished that his Disciples should prepare

in prayer and silence for the coming of the Holy Ghost.

Q. 2. *When may the Novena in honor of the Sacred Heart be made with most advantage?*

A. Immediately before its Feast, commencing, therefore, on the Feast of Corpus Christi.

Q. 3. *What are the exercises of piety most suitable for this Novena?*

A. 1. Very special care in avoiding sin and all the occasions of sin. 2. The more perfect performance of our daily actions, and the intention of doing them in union with the Heart of Jesus and for its honor. 3. Some acts of piety fixed for each day; for instance, the Litany of the Sacred Heart, a visit to the Blessed Sacrament, a Sacramental or Spiritual Communion.

Q. 4. *What is the best guide for this Novena?*

A. There are several excellent little books on the subject. The best known is Father Borgo's Novena, to which the Holy See has attached an Indulgence of three hundred days for each day of the Novena,

and a Plenary Indulgence once, on the usual conditions. The Novena is made immediately before the Feast of the Sacred Heart (Friday after the Octave of Corpus Christi), but it can be made and the Indulgences gained one other time during the year.

Q. 5. *Is there another sort of Novena in honor of the Sacred Heart?*

A. Yes; it consists in receiving Holy Communion with this special intention on the first Fridays of the nine months preceding the Feast of the Sacred Heart. Blessed Margaret Mary recommended this practice very strongly, promising that they who would persevere in it would die in happy sentiments of repentance, and fortified by the last Sacraments of the Church.*

LESSON VII.—*The Arch-confraternity of the Sacred Heart and the Apostleship of Prayer.*

Question 1. *Is there yet another means, and a very efficacious one, of honoring the Sacred Heart of Jesus?*

* *Languet, Life of B. Margaret Mary,* bk. vii.

Answer. Yes, to become a member of a pious Association, the object of which is to honor that Divine Heart, to give it love for love, to thank it for the institution of the Blessed Eucharist, and to atone for the injuries offered to our Lord in this most holy Sacrament.

Q. 2. *What is this Association?*

A. The Arch-confraternity of the Sacred Heart of Jesus.

Q. 3. *Where did it spring up?*

A. At Rome, in the church of St. Theodore, and through the zeal of Blessed Leonard of Port Maurice. Later, in February, 1801, the priests of the Congregation of St. Paul received authority to establish it in their church (St. Maria ad Pineam, commonly called in Capella). Two years afterwards the Association was raised into an Arch-confraternity and transferred to the church of St. Maria, della Pace. Pius VII. conferred numerous Indulgences on it, with authority to extend them to all Confraternities of the same name that should be duly affiliated to it. From 1803 up to May 7, 1841,

four thousand Confraternities were affiliated to the Roman Arch-confraternity.

Q. 4. *What conditions are necessary for becoming a member of the Arch-confraternity?*

A. To have one's name inscribed in the registry of a Confraternity affiliated to the Arch-confraternity.

Q. 5. *And what to gain the indulgences attached to it?*

A. To say every day a *Pater*, *Ave*, and *Credo*, with the ejaculation — "Sweet Heart of Jesus, make me always love Thee more and more."

Q. 6. *Is it then advisable to enter into the Confraternity?*

A. It manifestly is. We have in it a ready means of gaining many indulgences and honoring the Sacred Heart of Jesus.

Q. 7. *What is the Apostleship of Prayer?*

A. A pious association established in 1844, by Father Gautrelet, and closely linked to the Arch-confraternity of the Sacred Heart. It has been enriched by his holiness Pius IX., with very many privileges and indulgences of its own, be-

sides enjoying all those granted to the Arch-confraternity, in which its members are *ipso facto* enrolled.

Q. 8. *Why do you call it the Apostleship of Prayer?*

A. Because it makes use of prayer for obtaining the conversion and salvation of sinners.

Q. 9. *What is the object of this holy League of Prayer?*

A. To pray in union with the Heart of Jesus, that the desires of His divine Heart may be satisfied; to pray for the salvation of the souls ransomed by the blood of Jesus; for the conversion of infidels, heretics, and sinners; for the perseverance and perfection of the just; for souls in their last agony (more than eighty thousand pass each day from this world into eternity); and finally to pray for the exaltation of the Church and her triumph over all her enemies.

Q. 10. *What is required to constitute one a member of the Apostleship of Prayer?*

A. To be inscribed on the registry of any affiliated community, and to receive a certificate of such enrolment.

Q. 11. *What are the obligations of a member?*

A. To gain the Indulgences, a member must once at least each day offer his prayers, labors, and sufferings, for the intention of the Sacred Heart of Jesus.

Q. 12. *What is the easiest way of doing this?*

A. To offer up for the intentions of the Apostleship the above-mentioned prayers of the Arch-confraternity. This suffices for gaining at once the Indulgence attached to both forms of the devotion. "All for Thee, O Sacred Heart of Jesus," is also a sufficient oblation.

Q. 13. *Have any other favors been granted to the league of the Sacred Heart or Apostleship of Prayer?*

A. Yes, a participation in the prayers and merits of the Dominican and Franciscan orders, the Society of Jesus, the Congregation of the most holy Redeemer, the Society of Mary, the Congregations of the Sacred Heart, the Theatines, Barnabites, and Trappists.

Q. 14. *What special means exists for*

kindling and keeping alive this devotion to the Heart of Jesus?

A. The reading and propagation of the *Messenger of the Sacred Heart*, a monthly periodical established ten years ago, and which now appears in ten languages in different parts of the world.*

LESSON VIII. — *The Agonizing Heart of Jesus — Literature of the Devotion.*

Question 1. *How may we further honor the Heart of Jesus?*

Answer. By meditating on its sufferings. The devotion to the agonizing Heart of Jesus supplies an efficacious method of doing so.

Q. 2. *What is the object of this special devotion?*

A. First, to honor the Heart of Jesus in the most bitter sufferings of His life, and above all, of His death; secondly, to obtain through the merits of the agony and death of Jesus special graces for the

* See advertisement at the end.

many thousands of souls that pass each day out of life into eternity.

Q. 3. *What prayer is to be said for this purpose?*

A. "O most merciful Jesus, lover of souls, I pray Thee by the agony of Thy most Sacred Heart, and by the sorrows of Thy Immaculate Mother, cleanse in Thine own blood the sinners of the whole world who are now in their agony and are to die this day. Amen.

"Heart of Jesus, once in agony, pity the dying."

Q. 4. *Are any Indulgences attached to this prayer?*

A. Yes; an Indulgence of one hundred days every time it is said with contrite heart and devotion, and a Plenary Indulgence to those who shall say it at least three times a day, at three distant intervals, for a month together, to be gained on that day when, after confession and communion, they shall visit a church and pray there for a time according to the mind of His Holiness. (Pius IX., February 2, 1850.)

Q. 5. *Has this devotion spread through the Church?*

A. Yes, very widely and rapidly, chiefly through the zeal of Father N. J. Lyonnard, S. J., who has published several works on the subject.

Q. 6. *Can you suggest any other methods, in addition to all that you have mentioned, for honoring the Heart of Jesus?*

A. Yes; two especially. One is to honor and love very particularly the Saints who were most devout to that divine Heart; such as St. John the Evangelist, St. Gertrude, Blessed Margaret Mary, and, above all, the Immaculate Mother herself.

Q. 7. *And now your last means?*

A. To read and propagate pious books written in honor of the Sacred Heart of Jesus.

Q. 8. *Mention those which are written in English, or have been translated into English.*

A. The miscellaneous collection entitled, the devotion and office of the most Sacred Heart of our Lord Jesus Christ,

with the Bishop of Boulogne's Pastoral, of which there have been numerous editions in Ireland and England during more than a hundred years; the devotion to the Heart of Jesus, with introduction on the history of Jansenism, by the Rev. J. B. Dalgairns, of the oratory of St. Philip Neri; the Imitation of the Sacred Heart, from the Latin of Father Arnold, S. J.; the Month of the Sacred Heart, translated by Father Tickell, S. J.; the Manual of the Sacred Heart (Burns and Oates); the Devotion to the Sacred Heart, from the French of Father Gautrelet, S. J.; the Pleadings of the Sacred Heart; Heart to Heart with Jesus, from the French of Hubert Lebon; the Devotion to the Heart of Jesus, from the Italian of Father Secondo Franco, S. J. (published recently at Baltimore).

Q. 9. Mention some others which exist only in French.

A. The volumes by FF. Huguet, Baudry, Godfroy, S. J., and Eugene Desjardins, S. J., all bearing nearly the same title, *Le Cœur de Jésus;* and, besides

Father Ramière's *Apostleship of Prayer*, (of which an English translation has been published), the recently published and as yet untranslated *Apostolat du Sacré Cœur de Jésus*, by the same learned and pious author.

LESSON IX. — (*and last.*) — *The Immaculate Heart of Mary.*

Question 1. *What is the devotion that is linked most closely with that to the Sacred Heart of devotion?*

Answer. The devotion to the Immaculate Heart of Mary.

Q. 2. *What are the grounds of this devotion?*

A. 1. The Church is wont never to separate the blessed Virgin from her Divine Son, and all feasts which she celebrates in honor of Jesus have feasts corresponding to them established in honor of Mary. 2. The Church and the saints have always united the veneration of the Heart of Mary with the adoration of the Heart of Jesus. 3. In fine, the very nature of

Mary's Heart demands a special veneration.

Q. 3. *How would you prove this?*

A. By dwelling on what this Immaculate Heart is in itself, and what it is for sinners.

Q. 4. *What is the Heart of Mary considered in itself?*

A. 1. It is the noblest portion of the body of the noblest of created beings, of the Mother of God. 2. The Heart of Jesus was formed from its blood. 3. It is the organ of the feelings of the purest and holiest soul that ever existed in the world, except the soul of Jesus. 4. It is the seat of the most ardent love that God ever received from any creature, and from which He has drawn His greatest glory. 5. It is the richest sanctuary that the *Holy Ghost* has ever dwelt in, the most richly adorned with all gifts and graces of God. 6. In a word, the Heart of Mary is the Heart which in everything is most like to the Heart of Jesus. For all these reasons it deserves our homage and veneration.

Q. 5. *What is the Heart of Mary in relation to mankind?*

A. After the Heart of Jesus it is the most amiable object of our love. It is the channel through which all the graces and all the gifts of God come to us. It is the most perfect ideal of all the virtues which we ought to imitate. In fine, it is the Heart of a Mother — and what a Mother! She has brought us forth to God with unutterable pangs, she has let her Heart be pierced in order to bring us to the Heart of Jesus, and her happiness is never greater than when she wins men's hearts to the Heart of her Son.

Q. 6. *What are the different means of practising the devotion to the Heart of Mary?*

A. 1. To get one's self enrolled in the Arch-confraternity of her Immaculate Heart. 2. To meditate on the joys and sorrows of this most sweet and blessed Virgin. 3. To imitate her virtues. 4. Lastly, to pass on from her Heart to the Heart of Jesus, which we shall never love enough and never cease to love.

To that adorable Heart be all honor and all glory through all eternity! Amen.

THE END.

THE

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This pious league which has received the sanction of the Sovereign Pontiff, as well as the approbation and encouragement of numerous Prelates throughout the Church, has been established in many localities in the United States. But, as there are many more that do not yet share in the benefits of the Association, it may be agreeable to Pastors, Superiors of religious communities and Catholic institutions, to learn that the *Central Director* of the Apostleship is authorized to give DIPLOMAS OF AGGREGATION.

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CATECHISM

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BY A MISSIONARY PRIEST.

From the Messenger of the Sacred Heart.

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PREFACE.

WE know no better preface to the following pages than the few remarks handed by their author, when submitting them for approval, to the Director-General of the Association of the Apostleship of Prayer.

He speaks as follows:

"To-day, the Apostleship of Prayer is established in many portions of the Christian world, and counts six million names on its roll of membership. So widely established and so Catholic an association should have its catechism. This idea, which I had long entertained, you were pleased to approve highly when we met at Rome. I have the honor at present of submitting to your reverence the result of my labors.

"In the catechetical form adopted, I address those who are prevented from reading the larger works which so fully set forth the object of our Association, and the style is in-

telligible even to the least cultivated minds. Those, to whom is intrusted the care of instructing others, will find in the following pages the substantial idea of the Apostleship, expressed in as comprehensive and clear a manner as possible. So often have I had occasion to admire the rare success of such catechetical instructions for instilling into young minds a knowledge and esteem of pious objects, that I promise myself not a little good from this poor effort of mine to advance the interests of the Sacred Heart and to enlarge the useful sphere now filled by the Apostleship of Prayer."

CONTENTS.

PART FIRST.

THE APOSTLESHIP OF PRAYER CONSIDERED AS A PRIVATE DEVOTION.

LESSON PAGE

I. Nature and Object of the Apostleship of Prayer 7

II. The Efficacy of Prayer when Employed in Advancing the Interests of the Heart of Jesus 11

III. How easy is the Practice of Prayer in favor of the Interests of the Sacred Heart. . 15

IV. Advantages of the Apostleship of Prayer. 20

V. Continuation of the same subject . . 28

PART SECOND.

THE APOSTLESHIP OF PRAYER CONSIDERED AS AN ASSOCIATION.

I. Nature of this Association, and its Efficacy in Advancing the Interests of the Divine Heart 32

II. Continuation of the preceding subject . 36

LESSON PAGE

III. The Facility of Discharging the Duties of the Apostleship of Prayer considered as an Association 40

IV. The Utility of certain Pious Organizations for rendering more Efficacious the Apostleship of Prayer 44

V. Advantages of the Apostleship of Prayer considered as an Association 48

VI. Continuation of the preceding subject . 51

CATECHISM OF THE

APOSTLESHIP OF PRAYER.

PART FIRST.

The Apostleship of Prayer Considered as a Private Devotion.

Lesson I.—*Nature and Object of the Apostleship of Prayer.*

Question. In what does the Apostleship of Prayer consist?

Answer. It consists in making the interests of the Heart of Jesus our special charge, and in striving by all means, but chiefly by prayer, to advance them.

Q. What is meant by making the interests of the Heart of Jesus our own?

A. It is to busy ourselves in what this Heart concerns itself for, to desire what It desires and to seek what It seeks.

Q. Has then the Heart of Jesus special interests?

A. Most certainly, as have all loving hearts; for every living heart, there are events which affect it in a special manner, which contribute either to its advantage or to its honor.

Q. Will you quote some examples?

A. Willingly. A mother's heart has, as its special interests, the health and happiness of her children; a friend's heart, the welfare of a friend. The sick man seeks his cure; the prisoner, his deliverance; the merchant, success in trade; and the scholar, progress in his studies: in a word, every heart has its wants, its desires, and its interests.

Q. What then are the interests of the Heart of Jesus?

A. The glory of the Father and the salvation of souls.

Q. How do you know this?

A. Jesus said at different times: *I came down from heaven not to do my own will, but the will of him that sent me. Now this is the will of him that sent me, the Father:*

*that all that he hath given me, I lose not thereof, but raise it up again at the last day.** *In this is my Father glorified, that you bring forth very much fruit and become my disciples.*† *I am come to send fire on the earth, and what will I but that it be kindled?*‡ *The Son of Man is come to seek and to save that which was lost.*§ *I am come, that they (my sheep) may have life, and may have it more abundantly.*‖

These texts and others of similar import abundantly show us that the glory of His Father, which is promoted by the salvation of souls, is the primary interest of Jesus Christ. For this object He became incarnate, toiled on earth, suffered, died, and now lives His wonderful life in the Eucharist. In the tabernacle, as on the cross, His Heart at each pulsation cries out, *Sitio*, I thirst for souls!

Q. Is not the triumph of the Church and the Holy See among the great interests of the Saviour's Heart?

A. Without doubt; but the Church and

* St. John vi. ‡ Luke xii. ‖ John x
† Ib. xv. § Ib. xix.

the Holy See continue on earth the mission of Jesus, the salvation of souls. Around this one object centre all the interests of Jesus and His Church.

Q. The Apostleship of Prayer, you say, seeks to advance the interests of the Heart of Jesus. Can it effect this?

A. Certainly; for we have it in our power to promote in many ways the salvation of souls.

Q. How can this be done?

A. By word, in causing God to be known and loved; by the pen, in publishing to the world the little we fathom of His perfections, and by instructing men in their duties; by good example, in glorifying God in our exterior life, and by leading others to praiseworthy imitation of our good works; so that in all things He will be honored.

Q. It is especially by prayer, you say, that the Apostleship of Prayer advances the interests of the Heart of Jesus?

A. Prayer is certainly the chief instrument at our disposal, and from it the league receives its name.

LESSON II. — *The efficacy of Prayer when Employed in Advancing the interests of the Heart of Jesus.*

Question. Is prayer an efficacious means of promoting the interests of the Sacred Heart?

Answer. Without doubt it is the most powerful of all means to procure God's glory in the salvation of souls.

Q. What is needed for the salvation of a soul?

A. Sanctifying or habitual grace. Only this can render souls pleasing to God and worthy of eternal life.

Q. What is necessary to enrich souls with sanctifying grace, to restore it to those that have lost it, and to preserve, foster and increase it in those that possess it?

A. There is needed a series of special favors in which the soul is aided by God; that is to say, a chain of graces, which are called *actual.* For example, St. Augustin was grovelling in vice and groping in error. Little by little he came to realize the falsity of the doctrines which he held; he left his native country where evil com-

panions betrayed him into sin, and went to Milan, where the holy Bishop Ambrose instructed him. Having one day heard a mysterious voice, he entered into himself, he prayed, he wept, he broke the bonds of sins that held him captive, he was converted and he became a saint. All these various circumstances that influenced his conduct, these many interior illuminations, these strong inspirations, were bestowed on him by the God of mercies. They were actual graces.

Q. As sanctifying grace is necessary for the salvation of souls, and as this is obtained, preserved and recovered, if lost, by the help of actual grace, the best means of procuring the salvation of souls would be anything that most effectually obtains for us actual grace.

A. Very true, and prayer is this very means. Scripture, tradition, theology and the practice of the saints declare this truth, which is not less certainly contained in the promise of our Lord Himself. Whatsoever you ask the Father in My name, He will grant it to you.

Q. Since prayer can so infallibly obtain

actual grace, how does it happen that sinners who pray even fervently are not converted?

A. The fault is not the inefficacy of prayer; grace is always granted, but it knocks at the door of the heart, seeking free admission: it never enters by violence.

Q. To know then for whom to pray, we should first know who will correspond to the graces that may be bestowed in answer to our prayers.

A. This is neither necessary nor possible. That obstinacy of heart which one grace may have failed to overcome, a second may conquer. We must pray always. Besides, precisely because we do not know the dispositions of souls or the coöperation with grace which they may be prepared to show, we should exclude no one from the benefit of our prayers. So says St. Thomas. It is likewise the injunction of St. Paul: *I desire that supplications, prayers, intercessions and thanksgivings be made for all men.*

Q. Can you furnish any proofs of the efficacy of prayer that is made for others?

A. There is nothing easier. The annals

of the Arch-confraternity of our Lady of Victories, for our times, and ecclesiastical history, for past ages, are full of facts that establish this point beyond question. Not a few festivals of the Church owe their origin to miracles obtained by prayer, and to confine ourselves to scriptural facts, did not Abraham secure for doomed Sodom the most favorable conditions? did not the prayer of Aaron arrest the terrible scourge that was chastising a rebellious people? and did not the unceasing supplications of Moses force God to suspend the decree of extermination that was on the point of being hurled against wicked Israel?

Q. Can prayer further all the interests of the Heart of Jesus?

A. All, without exception, since all are embodied in that one desire which makes Him yearn for the salvation of souls, and prayer, as we have just seen, is sovereignly efficacious in obtaining this end.

Nothing lies beyond the reach of prayer; not the conversion of sinners, the enkindling of fervor in tepid souls, the reconcili-

ation of infidels and heretics to the true Church, the perseverance of the just, the happy death of departing souls, the propagation of the Faith, the prosperity and spread of the Holy Church, the triumph of the Holy See, the sanctification of the clergy, the holiness of religious orders, the success of missions, the relief of departed souls.

Nothing, in a word, is too great for prayer to achieve, so powerful is its action. Whatever faith can desire, prayer can secure.

LESSON III. — *How easy is the Practice of Prayer in favor of the interests of the Sacred Heart.*

Question. What are the prayers which so effectually advance the interests of the Sacred Heart?

Answer. According to St. Francis de Sales, who follows in this particular the ancient Fathers of the Church, there are three sorts of prayers; *vocal* prayer, *mental* prayer and *living* prayer. Each of

these three can do much to advance the interests of Jesus.

Q. What is vocal prayer?

A. That which employs external formulas. Under this head are embraced not only what we commonly understand by prayers and ejaculations, but likewise the public offices of the Church, as Mass and the Canonical Hours. All these prayers can serve the interests of Jesus, when offered with that intention.

Q. What is mental prayer?

A. That made interiorly without the use of words, either by meditation, contemplation or prompt elevation of the soul to God. Herein are contained treasures of resources that may be applied to the practice we are striving to advance.

Q. What do you understand by living prayer?

A. I understand, with St. Francis de Sales, all good actions offered to God for the purpose of gaining some favor.

Q. What is requisite that these actions should constitute living prayer?

A. Two conditions must be verified in

them. First, the actions must themselves be good, or at least indifferent. Secondly, they must have an *impetratory* value, that is, be capable of securing favors from God.

Q. What gives actions this impetratory value?

A. It is enough to offer them to God, at the beginning of the day, with the intention of meriting the favor we desire, and not to retract, during the course of the day, this primitive intention, by substituting some contrary motive, as, for instance, of vanity, sensuality or the like. These unworthy motives, it must be observed, destroy the spiritual value of those actions only which they directly influence. The others remain meritorious by virtue of the general offering made at the commencement of the day.

Q. Would it not be advisable to renew this intention before each action of the day?

A. Certainly, the oftener it be renewed the greater the fervor and efficacy of this living prayer.

Q. Are all our actions, in which these conditions are verified, of equal merit?

A. No. Supposing that all are performed with equal fervor, the sacrifices which we impose on ourselves and those which come to us from the hand of God, when borne with an intention of meriting some favor, are by far the most efficacious prayer we can make. It is good to pray, better still to work, but best of all to suffer for Christ.

Q. Is it necessary to be in the state of grace, that our actions may have this virtue of prayer?

A. The state of grace is necessary to make our actions, properly speaking, *meritorious*, that is deserving of eternal life. It is not required to give them this impetratory value, that is to enable us to merit some particular favor from God's mercy. However, purity of conscience renders all our prayers more agreeable to God and more influential with His Divine Heart.

Q. Everybody, then, can do something for the interests of Jesus?

A. Everybody; for every one can offer, with this object in view, some prayer, *vocal*, *mental* or *active*.

Q. Can one at all times pray for these sacred interests of Jesus?

A. At all times, since it is always in our power to offer prayer of some kind to God.

A child, for instance, may offer during his morning prayer the actions and little trials of the day in accordance with the intention of the Sacred Heart, with the view of promoting its holy desires; without further thought, the day goes by and his actions consecrated to God are meanwhile ascending to the divine throne in the incense of prayer, and falling again in the dews of grace on his path. Every syllable that he spells, every line that he draws, his words, his labors, his recreations, his meals, his little trials, his very sleep, in a word, sin excepted, everything that he does is presented by his Angel as a grateful prayer to the Father of Mercies.

Here, then, is the real *Philosopher's Stone*, which, according to ancient superstition, turned what it touched into gold. We have only to will it, and, by a daily offering, the intention transforms our daily

actions and sufferings into golden prayers, in exchange for which God gives us precious treasures of grace.

LESSON IV. — *Advantages of the Apostleship of Prayer.*

Question. I understand prayer is all powerful for obtaining grace, and with grace, salvation for ourselves and others; moreover, prayer is very easily made, since by a simple direction of intention, before beginning our actions, they assume the character of most earnest prayer. But why is it, that instead of employing for our own advantage this precious instrument of grace, we are exhorted in the Apostleship of Prayer to use it for advancing the interests of the Heart of Jesus?

Answer. Could we use it in behalf of a more worthy object? Did not Jesus *die for us that we might live, not for ourselves but for Him?** Do we not often sacrifice our dearest personal interests for the sake

* II Cor. v.

of parents, friends, aye, and even of strangers, and shall we refuse to do as much for Jesus, our beloved Brother, our Saviour, our most faithful Friend?

Q. Does, then, Jesus really require us to sacrifice for Him our spiritual interests?

A. Not at all, for we can find no safer means of promoting our spiritual welfare than by laboring for the Heart of Jesus, and consecrating to its divine interests the fruit of our daily prayers; in other words, by practising the Apostleship of Prayer.

Q. What are the advantages derived from the practice of the Apostleship of Prayer?

A. I cannot enumerate all; chiefly, however, the Apostleship of Prayer renders a Christian life more *real*, more *pious*, more *meritorious*, more *easy*, more *happy*.

Q. How does the Apostleship make a Christian life more real?

A By nurturing the true spirit of Christianity.

Q. What is this spirit?

A. A spirit of union with Jesus. "Be ye penetrated with the sentiment of Jesus

Christ," wrote St. Paul to the faithful. Is not this devotion of our lives and labors to the interests of Jesus Christ an excellent method of uniting ourselves to Him, and of becoming penetrated with His spirit?

So thought and acted those models of Christian life, the saints, and their holy Queen, who laid to heart the interests of Jesus rather than their own, and gave freely their labors, and sometimes their lives, to secure the triumph of these same holy interests.

Q. How does the Apostleship of Prayer render a Christian life more pious?

A. True piety consists in friendship for Jesus, in devotion to His Sacred Heart. Now, what friendship more sincere than to procure for Him the one object of His desires? What devotion more real than to make His interests our own? Moreover, unless we possess at least the *Spirit* of the Apostleship of Prayer, true piety becomes impossible. Who would dare to say to another: I am your friend; I am devoted to your welfare; and yet content-

ing himself, without ever asking and receiving help in his own necessities, would never bestir himself in the least for his friend, never make the smallest exertion to procure for him what he wished most to possess?

Q. This would be purest egotism, would it not?

A. So it seems so me, and without hesitation I should call egotistical that devotion which is limited to securing its own selfish projects, whether spiritual or not, without ever displaying any zeal for the Saviour's interests, as the Apostle complains.*

Q. How does the Apostleship of Prayer render a Christian life more meritorious?

A. By enriching with the most precious worth, for eternity, all the actions of the just souls who practise it.

Q. Will you explain this doctrine to me?

A. Every action performed in the state of grace, and with a supernatural motive, is meritorious; in other words, deserving of an eternal reward; and this reward

* Philipp. ii.

will be greater in proportion to the excellence of the act; that is to say, the more agreeable to God the motive has been. Now, by practising the Apostleship of Prayer, and offering in the interests of the Sacred Heart our labors, prayers and sufferings, we animate them with the noblest of intentions, we offer them from the best of motives, namely, pure charity towards God and our neighbors.

Q. But in thus transforming, as you say, our labors into prayers for the profit of the Heart of Jesus, do we not abandon the merit of our works?

A. Not at all: we sacrifice to the Sacred Heart the *impetratory* fruit of our prayer, that is their efficacy in obtaining favors from God; but their merit, that is the title they establish to an eternal reward, we retain, and this merit is rather increased in proportion to the generosity of our offering. To resume the example of the child, who offers in the morning the day's actions and prayers in the interest of the Sacred Heart; not only do his most trifling actions ascend direct to Heaven as

powerful prayer in behalf of that object to which he has devoted them, but they are entered on the Book of Life as claims to an exceeding reward for eternity.

Q. How does the Apostleship of Prayer make a Christian life more easy?

A. By rendering all duties easy, by means of the reflection that the least sacrifices greatly advance the interests of Jesus, and procure the salvation of souls that would otherwise perish.

Q. Will you illustrate this by an example?

A. Willingly. Let us take a scholar at his desk, his copy-book before him. He is strongly tempted to idleness, and inclined to waste his time in frivolous amusements, or to disturb his companions by forbidden converse with them. At the same instant, in China, is dying a pagan infant, who needs but one actual grace to receive that of baptism. Very soon a missionary will, in fact, pass the place where it is lying, and if he find the child alone, will baptize it. But these few minutes of life are a grace, and notwithstanding its

burning desire for the salvation of souls, the Sacred Heart will grant it, as we have seen, in response to some prayer. Suddenly our scholar recollects himself, and his practice of the Apostleship of Prayer. "Alas!" he says, "one prayer, one act of sacrifice, would profit the Heart of Jesus, and I am hesitating; I am trifling with this inclination to idleness; my God, I offer my labor for the intentions of Thy Sacred Heart;" and so he returns to his duty. "Saved!" cries out the guardian angel of the Chinese infant. "Lord, Thou wantedst but one prayer to grant my client the grace of baptism. A child in Europe has made this prayer, he has offered Thee this sacrifice; grant my child the favor of baptism." The missionary passing by, beholds the dying infant, pours the water on his head, and the innocent flies to heaven, where its prayers never tire in behalf of the scholar to whom it owes the happiness it has received.

Q. Ah, if such be the fruit of our prayers and sacrifices, how generously and fervently should we not make them.

A. "Faith," in the words of St. Paul, "is the conviction of things that appear not." The picture which I have drawn above exemplifies a real truth, which in our temptations we should not lose sight of. Every sacrifice, properly directed, may become a prayer; every prayer obtains a grace, and every grace contributes, and may even at times suffice, to procure the salvation of a soul. How is it possible to believe these truths, and still niggardly refuse our prayers, and cowardly shrink from paltry sacrifices?

Q. How does the Apostleship of Prayer make a Christian life happy?

A. By destroying the three mortal enemies of Christian happiness — egotism, tepidity, and the consciousness of being useless in life.

The egotist is not happy. "He who seeks himself finds himself indeed, but to his own loss." The Apostleship of Prayer replaces this selfishness by devotion to the interest of Christ and of souls.

The tepid soul is never at rest with itself, for it blushes at its shameful degra-

dation, and is never at peace with God, Who, it knows, is disgusted with its cowardice. The Apostleship of Prayer banishes tepidity, by giving to our fervor the impulse of the noblest of motives, the sight of souls expecting their salvation from our generous efforts.

Finally, he is certainly not happy who feels that he neither profits others nor benefits himself. The Apostleship of Prayer applies the remedy, it utilizes everything, rest, recreation, and suffering, by devoting it to the noblest of objects, Jesus Christ.

LESSON V.—*Continuation of the same subject.*

Question. You have said that the surest means of promoting our own welfare is to embrace and advance the interests of Jesus. How do you prove this?

Answer. The preceding lesson has shown this to be true; for are not our true interests, those of eternity, promoted by a practice which enriches us with new merit by animating the actions of our lives with the

spirit of Christ, and which renders easy all sacrifices and the accomplishment of every duty?

Q. But might we not more surely promote our own spiritual welfare by reserving to ourselves the profit of those prayers and labors which the Apostleship counsels us to offer to God according to the intentions of Jesus?

A. No. The surest means of securing favors is to draw down on ourselves the special blessing of their Giver, and how can we more surely do this than by consecrating ourselves unreservedly to His glory? Our interests can never prosper more than when in His infinitely wise, powerful and loving hands. How can our Saviour refuse to take in charge our interests, when He sees us so entirely devoted to His? He is never outdone in generosity, and will make good His own words, *he that shall lose his life for my sake, shall find it.*

St. Ignatius understood this well: "Were I actually dying," said he, "and certain of my salvation, I should nevertheless willingly risk it by remaining on earth,

provided I could thereby gain more souls to Jesus Christ." "But," replied one who had heard him, "would not this be imprudent, to expose one's own salvation for that of another?" "What," answered the Saint, "is God a tyrant? Think you that He would see me risking my salvation for the welfare of souls, and allow me to fall into hell?"

Q. Would not at least our temporal interests suffer, were we to consecrate to the intentions of the Sacred Heart all our prayers?

A. On the contrary. The Apostleship of Prayer is one of the best forms of devotion to the Heart of Jesus, since it consists in adopting His sentiments, furthering His desires and striving to secure His triumph in all things. Justly may the members of the Apostleship count on the promises made by our Lord to souls who would devote their lives to His Heart. Hear what was pledged by the divine lips to B. Margaret Mary:

"I will give them every grace necessary to their state of life; peace shall reign in their families; they shall be comforted

and sustained in their trials, and I will be their refuge in life and more especially in death. All their undertakings shall prosper."

Q. By consecrating to the interests of the Sacred Heart our prayers and labors, are we prevented from praying for special favors as our own necessity and duty to others may seem to dictate?

A. By no means; our prayers have even greater weight with our Saviour, who has been made, so to speak, our debtor. In case, however, that we desire special graces for ourselves and others, the surest means of attaining them is to redouble our fervor in prayer for the interests of Jesus.

Q. Why is this?

A. Because all graces really useful to us make part of the interests of Jesus Christ's Heart, and thus fall within the object of our prayers. Thus in a manner, we imitate the boatmen, of whom St. Francis de Sales speaks, who make port by turning their backs on the goal and rowing with ceaseless perseverance.

PART SECOND.

The Apostleship of Prayer Considered as an Association.

Lesson I. — *Nature of this Association, and its Efficacy in Advancing the Interests of the Divine Heart.*

Question. May not the Apostleship of Prayer be practised as a private devotion?

Answer. Certainly, and with great fruit; but when practised in and under the form of the Association which bears this title, it offers more numerous and far greater advantages.

Q. There exists, then, an Association entitled the Apostleship of Prayer?

A. Yes; it was founded in 1846, at Puy, under the patronage of *Notre-Dame de France*, and has been inscribed with numerous indulgences by His Holiness Pius IX., gloriously reigning, who approved and confirmed its constitutions by a decree of July 27, 1866, a favor rarely granted to organizations of this character.

Q. What is the nature of this Association?

A. It is a League of Prayers, for furthering the interests of Christ's Divine Heart.

Q. What do you understand by a League of Prayers?

A. I mean a union of faithful souls who pray in common for some specified object.

Q. For what purpose has this League been founded?

A. To multiply the prayers offered in behalf of the Sacred Heart's interests, and to give them greater efficacy.

Q. How does this League multiply prayers?

A. By exacting from its members a generous devotion to the Divine Heart, by frequently recalling to their minds the power of prayer and the faculty of making it, and by suggesting to them easy practices for transforming all their good works into very useful prayers.

Q. How can this League increase the efficacy of prayer made in behalf of Jesus' interests?

A. From two sources; it enriches prayer with that strength that is drawn from the association of pious souls, and with that especially which results from close union with the Divine Heart.

Q. Has prayer made by pious souls in common this additional strength?

A. Yes; as a rope woven of three strands is far stronger than three strands separated. Jesus Christ has given this pledge. *Again I say to you, that if two of you shall agree upon earth, concerning anything whatsoever they shall ask, it shall be done for them by my Father who is in heaven. For where there are two or three gathered together in my name,* THERE AM I IN THE MIDST OF THEM.

Q. Jesus Christ is then present in the midst of the souls united in this Association?

A. He is, and ceaselessly does He present to His Father their prayers in union with those of His own Heart.

Q. Is the Heart of Jesus thus ceaselessly engaged in prayer?

A. It is; and at every instant of the day It immolates Itself on our altars to appease

the Father's justice and to secure benefits for us. In Heaven, says St. Paul, He is always living to make intercession for us.

Q. Is it not enough that Jesus prays? Do His prayers need the aid that is given by an association?

A. His prayers being of infinite value need no aid of ours, but rather that our own prayers may be heard, they should be united to those which He makes. *Ask and ye shall receive*, said Jesus, that is to say, "if you wish to receive, pray, but in union with me; thus your prayers will be all powerful. *If you remain in me . . . . you shall ask whatever you will and it shall be done to you.*" The best means of uniting our petitions to those of Christ's Heart is to offer them in our common prayer; there, according to His promise, Christ will be in the midst of the petitioners, and their prayers shall be heard.

Q. The Sacred Heart is then the strength of the Association of the Apostleship of Prayer?

A. It is its strength, centre and source of fervor. It is a censer filled with burn-

ing coals and sweet perfumes. The prayers of the Associates are grains of incense. Isolated, they emit but a faint odor; cast them together into that Heart aglow with Divine Love, and their individual perfumes unite in one single exquisite aroma, that of omnipotent prayer.

LESSON II.—*Continuation of the preceding subject.*

Question. Can you illustrate in any other manner the fitness of the Association of the Apostleship of Prayer for advancing the interests of the Divine Heart?

Answer. Perhaps by the following parable or allegory, whose meaning will be rapidly drawn from the preceding lessons.

A prince shared the throne of his father, and enjoyed in common with him an immense fortune. Of a most benevolent disposition, this prince busied himself very minutely for his subjects; he looked to all their wants, and burned with a desire to give them relief from his inexhaustible riches. An irrevocable law nevertheless

tied his hands. He could give them nothing except in exchange for a bond signed by his father. His heart grieved to see his generous wishes thus trammelled. Touched with pity for their distressed condition, he formed a society among a chosen number of his subjects. Each member of this society pledged himself to obtain every day a certain number of these bonds and put them in a common treasury. A bank was thus established, a fund formed which was at the disposal of the prince, and at pleasure he could dispense his riches to the needy. Under this allegory lies the idea of the Apostleship of Prayer.

Q. Who is the prince?

A. Jesus, our Saviour, the eternal Son of God, *in whom are hidden all the treasures of wisdom and knowledge, ... the unsearchable riches of Christ; . . . . for in Him dwelleth all the fulness of the Godhead corporally.* Infinitely benevolent and infinitely rich, He wishes the salvation of all His subjects. He desires for them a supernatural life; and still He sees every-

where souls without number stripped of sanctifying grace, in danger of perishing, or at least of losing that measure of glory intended for them.

Q. Why cannot He secure to them this supernatural and divine life by sharing with them the abundant graces that are treasured in His Sacred Heart?

A. He is like the prince in the parable. In the words of an eminent theologian, the hands of Jesus are tied. According to the ordinary laws of divine Providence, but one actual grace is given gratuitously; this one is the inspiration to pray. To force us to have recourse to Him, Jesus bestows other actual graces only in response to prayer; He does not give them, He sells them.

Q. In exchange for what?

A. For a note or bond whose value is guaranteed by the divine promise. *Amen I say to you, ask and ye shall receive.*

You may fancy then the grief of the Divine Heart as it daily contemplates the wants of so many souls, yearns to satisfy these wants by pouring out with lavish

hand saving graces, and despite all this, for lack of prayers, is constrained to withhold them, or at least to bestow them sparingly.

Q. Who are the chosen subjects that hurry to the aid of their benevolent prince?

A. The members of the Apostleship of Prayer. Each member, on his admission into this Holy League, takes upon himself the obligation of transforming his daily prayers, labors and sufferings into petitions, and these he devotes to the interests of the Divine Heart. To increase their impetratory power, he unites them to the prayers of his associates and to the supplications which the Sacred Heart is ceaselessly offering to the Heavenly Father, and thus a common fund or treasury of prayers is established and placed at the disposition of our Lord.

Q. What name has this common fund?

A. It is called the *Treasury of the Sacred Heart of Jesus*, since it is, in fact, a sacred deposit of which Jesus alone has the disposal.

Q. In what manner does Jesus make this disposition?

A. We do not know in detail His intentions, but we know that they are almost infinite in number, since they regard all the possible wants of souls. To satisfy all these intentions, innumerable prayers are required, and these are found in the daily offerings made throughout the world by the members of the Apostleship.

Q. I understand the parable illustrative of this pious work; but tell me, in a word, the difference between the Apostleship practised as a private devotion and the same work exercised in the Association which bears its title.

A. The spirit, essence and object are the same in both cases. The difference lies in this, that the Association gives to this excellent devotion an organization and, above all, a special efficacy.

LESSON III. — *The Facility of Discharging the Duties of the Apostleship of Prayer considered as an Association.*

Question. Is it very difficult to become a member of this Holy League of the Apostleship?

Answer. There is nothing easier; only two very simple conditions are to be complied with.

Q. And what are these?

A. To be enrolled as a member of this Holy League, and "to make our own the interests of the Sacred Heart, *by offering at least once a day our prayers, labors and sufferings* for those intentions for which this Sacred Heart prays and immolates itself; in particular for the whole church, for the Sovereign Pontiff, and for those urgent intentions monthly recommended by the Director-General of the Association." (*Constitutions* approved by the Holy See, Art. 2.)

Q. How may this enrolment as a member be made?

A. In one of two ways. There is the *collective* affiliation intended for religious associations, such as congregations, sodalities, hospitals, parishes, religious communities, etc.; and there is personal enrolment for individuals.

Q. How may this collective affiliation be secured?

A. By a diploma which the parish, the community, or the society, desirous of being associated in this good work, should procure from the Director-General of the Apostleship of Prayer or from the Central Directors appointed by him.

Q. What is the nature of this collective affiliation? Has it the effect of admitting to the advantages of the Apostleship all the members of the society thus affiliated?

A. This *collective* affiliation confers on a parish or community the *right* of *enrolling* members in a Register which it opens in virtue of the Diploma received; but it does not directly admit individual members for this personal enrolment is necessary.

Q. How is this personal enrolment to be made?

A. By inscribing the name of the applicant in the Register of some parish or community already affiliated to the Apostleship. The new member must likewise receive gratuitously a certificate of membership. Where it is not practicable, as in foreign missions, this double formality

is not necessary: in other cases it must be observed, even when the applicants belong to associations already affiliated. As these two conditions must be complied with in order that the indulgences of the Apostleship may be obtained, it is well always to instruct applicants regarding their importance.

Q. Is there any prescribed formula for making the daily offering of our prayers and labors?

A. None. An excellent practice would be to add to the morning prayers the little offering published every month at the end of *The Messenger of the Sacred Heart.*

"Divine Heart of Jesus, I offer to Thee, through the Immaculate Heart of Mary, all my prayers, actions and sufferings of this day, in union with all the intentions for which Thou dost constantly immolate Thyself on our altars. I offer them particularly for the *intentions* recommended to the Associates for this month and for this day. Amen."

Q. Is this offering a vow?

A. No. Nothing in the constitutions,

customs or practices of the Apostleship bind under pain of sin.

Q. Is it good to renew this offering during the day, at least by a short ejaculation?

A. It is, especially at the beginning of our principal actions, before our prayers, and when some sacrifice presents itself to us. It is quite evident, indeed, that the merit of all our labors and their efficacy in aid of souls will be the greater, the oftener and the more fervently we renew our consecration of them to the Sacred Heart.

LESSON IV.—*The Utility of certain Pious Organizations for rendering more Efficacious the Apostleship of Prayer.*

Question. Is the daily offering of our actions to the Heart of Jesus the only practice binding on the members of the Apostleship?

Answer. This daily oblation is in reality the "only condition imposed on the members, in order that they may enjoy the advantages granted by the Holy See to the Apostleship of Prayer." (*Statutes*, Art. 2.)

It must be confessed, however, that in view of human weakness, this essential practice must be upheld and fortified by certain accessory helps, drawn chiefly from pious organizations: otherwise, it is to be feared that this daily offering, in its unchanging simplicity, would soon fail to make any deep impression on the heart, and perhaps be forgotten entirely.

Q. I understand the force of this reply as it regards all except very fervent souls. Still, may not these pious organizations, if adopted, endanger that grand character of simplicity which distinguishes the Apostleship of Prayer?

A. No, if every one chooses that practice which is best suited to his condition of life. The means of organizing the Apostleship are very numerous. As all are aware, its essential act is the daily offering of our actions to the Heart of Jesus, which becomes at once an act of love for God, of zeal for His glory, and of prayer for His Church and its necessities. A devotion so Christian, so apostolic, so simple, and at the same time so fruitful, may very readily

be grafted on almost any other practice of piety, and while enjoying this latter's support, confer upon it very precious advantages.

Q. Which are the best means for effecting this organization of the Apostleship of Prayer?

A. It is not easy to give a definite answer, so much depends on the circumstances of the case. We may remark in general:

1st. That to render the Apostleship really fruitful, one or two methods of organizing it must be adopted; 2dly, that not many various organizations should be allied to it at one time.

The more ordinary and fruitful methods of promoting unity of organizations among the members are:

1. The circulation of *The Messenger of the Sacred Heart*, together with the publication of the monthly and daily intentions to be prayed for by the members of the Apostleship.

2. The union of Associates in ROSARY BANDS. In each band the fifteen myste-

ries of the rosary are distributed monthly, and each member is required to recite once the *Our Father*, ten times the *Hail Mary*, and once the *Glory be to the Father*, and also to make a special invocation to the Sacred Heart in behalf of the Holy Father's intention.

3. The Treasury of the Divine Heart, which issues lists of pious works to be performed in honor of the Sacred Heart. This is a very practical method of carrying out the pious suggestions made in previous numbers of this work.

4. The Communion of Reparation, which groups the members into sections of seven or thirty, for a week or for a month, so that daily one communion is made in reparation for the outrages offered our Lord in His Sacrament of Love.

To these four methods may be added the Papal Zouaves of Prayer, an association established in many educational houses, from which great advantages are derived by the young scholars. More details relative to the various pious associations may be found in the *Little Manual of the*

Apostleship of Prayer and in other special publications.

LESSON V.—*Advantages of the Apostleship of Prayer considered as an Association.*

Question. What are the advantages of the Apostleship considered as an Association?

Answer. Chiefly of two kinds; some concern the interests of the Heart of Jesus, others regard the welfare of the individual members of this pious League.

Q. Which are those that affect the interests of the Sacred Heart?

A. This Association, as we have heretofore observed, greatly promotes the interests of the Divine Heart by rendering more efficacious and more numerous the prayers and works offered for this end: I may add that it renders them more fervent.

Q. How do you show this?

A. It excites generosity by the spirit of emulation, enkindles ardor by fostering a spirit of union in pious efforts, and awakens

attention by keeping constantly before the mind the great end aimed at.

Q. How does this spirit of emulation render the Associates more generous?

A. The fear of falling behind others in the service of this Divine Heart stimulates and even forces them to generous efforts. The soldier, who by himself might have declined the battle, when animated by the example of his comrades, marches boldly under fire, and, unwilling to seem cowardly, bravely holds his post in the foremost rank. In the service of the Sacred Heart, we see the same fact verified: an Associate reading, for example, some of the heroic incidents often related in *The Messenger of the Sacred Heart*, blushes at his own cowardice, and cries out with St. Augustine, "What others have done, cannot I do?" and so his prayers, labors and sacrifices are redoubled.

Q. In what manner does the fact of being associated with others enkindle fresh ardor among the members of the League?

A. The soldier, who, detailed as a solitary scout, cannot see the effect of his

shots, is soon discouraged. On the contrary, when he marches with his platoon, and can realize the effectiveness of his shots by the number of the enemy's slain, without stopping to reckon them, he rapidly multiplies his shots. The Apostle of Prayer when alone, is tempted to despondency by the feebleness of his efforts; but seeing himself sustained on all sides by Associates, and finding his prayers and labors supplemented by their exertions, he combats strenuously, as a good soldier of Christ, with redoubled ardor.

Q. How is it, that by keeping in view a fixed object, the League of the Sacred Heart arouses the attention of its members?

A. Every month certain special intentions, or, in other words, the most pressing interests of the Sacred Heart are recommended to the prayers of the members. It is certain that when for some one urgent necessity the Associates pray, labor and suffer, their fervor is excited and their attention concentrated.

Q. These special intentions may, it is true, excite interest in the Associates of the Apos-

tleship; but are they not also prejudicial to the true spirit of the Association, which seems to require a full consecration of prayers and labors to the interests of the Divine Heart, leaving it to this Heart to make the special applications of them?

A. These special intentions detract in no way from the general and unreserved offering of our works to the Heart of Jesus. As, however, among the many interests of that Divine Heart, some at times more especially claim our attention: to further these, our heartiest efforts should be made; just as in battle a skilful general directs his chief attacks against some few points that are keys to the enemy's position.

LESSON VI. — *Continuation of the preceding subject.*

Question. I understand how the interests of Jesus may be greatly promoted by the Apostleship, since it increases the number, the efficacy and the fervor of the prayers offered in their behalf; but how can it further

the attainments of what we need for ourselves?

Answer. Recall to mind the advantages that flow from the Apostleship when practised as a private devotion, and then reflect that these advantages are greatly multiplied when prayers and good works are offered by persons united in an association. The advantages immediately derived from the Apostleship are, that it *honors* its members and *enriches* them.

Q. How does the Apostleship of Prayer honor its members?

A. By assigning them a position in a League, which is honorable on account of the chosen souls who form it, and by reason of the glorious interests which it defends. If in an army it be reckoned glorious to serve in picked corps and in posts of danger, what signal glory must it not be for a soldier of the church militant to find himself battling in a league which counts among its members so many thousand choice souls, fervent religious, heroic missionaries, priests and pontiffs, and sharing in their labors, prayers and sacrifices.

Q. How does the Apostleship enrich its members?

A. With the indulgences that it enables them to gain, and with the share it gives them in the merits, prayers and good works of many religious orders and congregations.

Q. What are the indulgences granted to the members of the Apostleship?

A. Principally of two kinds: some proper to the Apostleship itself; others proper to the Arch-Confraternity of the Sacred Heart, to which the Apostleship is affiliated.

Q. What indulgences are proper to the Apostleship, and what are the conditions necessary for gaining them?

A. Plenary indulgences are granted, 1st, on the day of admission; 2d, on the feasts of the Sacred Heart and of the Immaculate Conception; 3d, on one Friday in each month, and on one other day, at the option of each member.

To gain these indulgences, it is necessary, in addition to the ordinary condition of visiting some church and praying for

the intentions of the Sovereign Pontiff, that a person should belong to the Apostleship of Prayer and fulfil the one essential duty of the Association by making the daily offering of prayers and good works for the interests of the Sacred Heart.

A partial indulgence of one hundred days is attached to any prayer or good work offered for the intentions announced at the beginning of each month, and published in *The Messenger of the Sacred Heart.*

Q. What indulgences are proper to the Arch-Confraternity of the Sacred Heart, and what conditions are required for gaining them?

A. The list of these indulgences is too extended to be given here; they may be found in the *Little Manual.*

Each Associate of the Apostleship is by reason of his membership aggregated to the Arch-Confraternity. To gain all the indulgences granted to this latter body, it is necessary daily to say the *Pater*, *Ave*, and *Credo*, together with the aspiration, *Heart of Jesus, grant that I may love Thee*

daily more and more. It is sufficient to offer with this intention the *Pater*, *Ave*, and *Credo*, usually recited in morning or evening prayers.

Q. Are all these indulgences applicable to the souls in Purgatory?

A. All; not only our prayers, but especially the indulgences we gain, greatly aid our departed brethren.

Q. What means the communion of privileges enjoyed with many religious orders by the Apostleship of Prayer?

A. Many of the orders in the church have admitted the members of the Apostleship to the ranks of those for whom, in a special manner, they offer their prayers and good works.

No doubt it has often chanced that you have recommended yourself to the prayers of some fervent soul, some holy religious, and you have felt happy when you received the response: "Yes, I will pray for you." Well, as a member of the Apostleship of Prayer, you have thousands of religious daily offering for your supplication and good works.

Q. If such be the advantages accruing from membership in this Association, how does it happen that so few, comparatively, enroll themselves in its ranks?

A. Unfortunately, it is too little known. To know this practice is to love and embrace it. Hence the reason why in these instructions we have undertaken to explain the workings of this Association. Apply yourself at once to so salutary a devotion; seek to enlist others in the same pious work; organize those who are already enrolled; spread among them the accessory devotions mentioned in these instructions, and endeavor to enkindle true zeal in all hearts. Be generous and faithful in your love for this Sacred Heart; and, laden with blessings, you will say of the Apostleship which has drawn you so closely to it, what Solomon said of wisdom: "All good things came to me together with her. For she is an infinite treasure to men, which they that use become the friends of God." (Wis. vii. 11, 14.)

THE END.

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